# NATIONAL VANGUARD

Toward a New Consciousness; a New Order; a New People.

Number 118
September-October 2002
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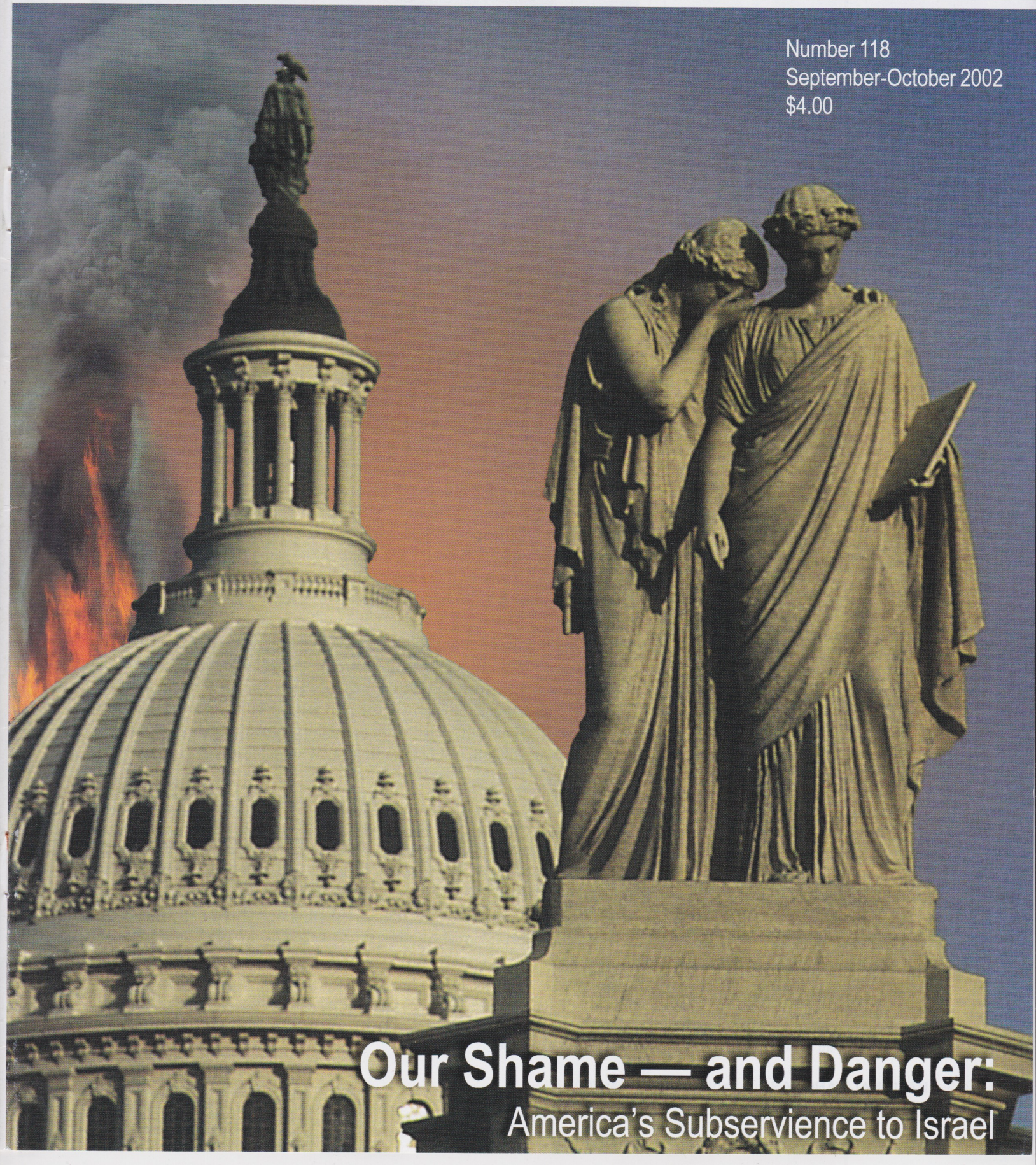

## Our Shame — and Danger:
America's Subservience to Israel

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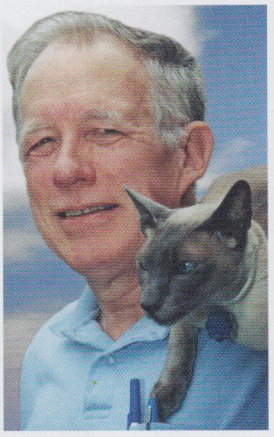
Editorial by Dr. William Pierce

# On the Offensive

Dr. William L. Pierce, editor of NATIONAL VANGUARD and Chairman of the National Alliance since 1970, died of cancer on July 23rd, 2002, during final editing of this issue. It is most fitting that NATIONAL VANGUARD number 118, the last under his editorship, be published as he intended it. Articles and letters honoring Dr. Pierce's life and his contributions to the life of our race will be included in the next issue. — K. A. S.



FIVE YEARS have passed since the previous issue of NATIONAL VANGUARD was published. For several years prior to that, issues were appearing at a rate of only one or two each year. In those days I not only was editing the magazine, but I also was writing well over half of each issue. Eventually I had to make a choice between continuing to publish NATIONAL VANGUARD or continuing to do my weekly *American Dissident Voices* broadcasts.

I chose the latter because I believed that it was essential to be able to communicate with the public on current events while they were current. Things were beginning to happen faster in America and in the world. The situation was becoming more fluid. I wanted to talk about what was happening and try to help other people make sense of it, but I couldn't do the research and writing for a half-hour weekly broadcast and write and edit NATIONAL VANGUARD at the same time without compromising the quality of one or both of these undertakings. In addition, I had many other chores to do in connection with keeping the National Alliance going.

Well, things have changed in the past five years. The National Alliance is bigger and has a higher percentage of high-achievers in its ranks. I no longer have to do nearly everything myself. There are other members who are willing and able to do many of the things we need to do and who can do them as well or better than I. One of the things we want to do now with our new resources is begin publishing NATIONAL VANGUARD on a regular basis.

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**Submissions** of articles or letters for publication cannot be returned and may be sent to the address above. Electronic submissions, which are preferred, may be sent to kevin.strom@revilo-oliver.com.

The symbol which appears in the **NATIONAL VANGUARD** logotype is the Life Rune. It comes from an ancient alphabet, or *futhark*, used in Northern Europe for many centuries before the general adoption of the Roman alphabet there. The Life Rune signifies life, creation, birth, rebirth, and renewal. It expresses in a single symbol the *raison d'etre* of **NATIONAL VANGUARD** and of the movement of Aryan renewal.

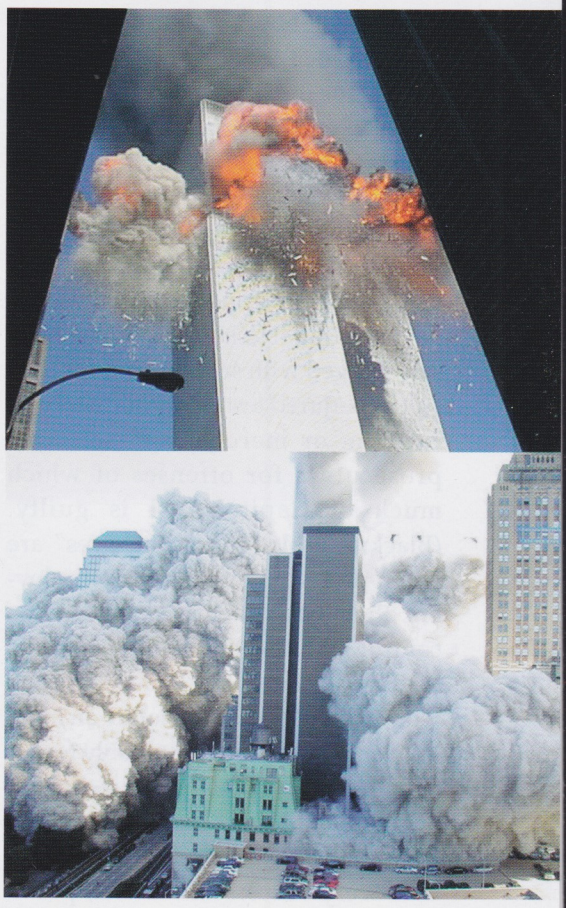
# Our Shame and Our Danger

## *America's Subservience to Israel*

ONE YEAR AGO two great symbols of Jewish power over America were struck simultaneously by American airliners turned into "weapons of mass destruction" by Moslem hijackers: The Pentagon, nerve center of American military power, a power which, for all practical purposes, is at the disposal of the Jews and which is therefore a target for the hatred and the reprisals of the Jews' victims; and the World Trade Center, the embodiment of Jewish financial might (and an architectural monstrosity of the Jewish "international" style, one of many such blights on the formerly grand skyline of the formerly White city of New York). The Pentagon was seriously damaged; the World Trade Center was utterly destroyed with great loss of life.

This is not the first time that the war between the Jews and the Moslems was brought to our shores: In 1985, terrorists linked to the Jewish Defense League murdered Arab-American activist Alex Odeh by bombing his office; in 1990, El Sayyid Nosair, an Egyptian-born Moslem, was convicted in the New York City shooting of Jewish Defense League founder Meir Kahane; in 1993, a bomb was detonated in the World Trade Center – Moslem extremists were convicted, and Mossad foreknowledge and involvement have been reported; in late 2001 the chairman of the Jewish Defense League, Irv Rubin, and a member of that group, Earl Krugel, were arrested for the attempted bombing of a Los Angeles mosque and the offices of a Lebanese-American congressman; and just last month a Jew in Pinellas County, Florida, Robert Goldstein, was arrested for planning a terrorist attack: in his possession were sniper rifles, mines, and plastic explosives, along with plans to blow up several south Florida Moslem community centers. And this is just the barest sketch of a very small percentage of the violence and death visited on America in this ongoing war. If we wanted to be thorough, we'd have to include as American victims of this war the Marines who died when their barracks in Lebanon were attacked in 1983, the Gulf War dead, the casualties when American embassies were attacked by suicide bombers in 1998, each and every loss sustained by Americans in the recent Afghan campaign, and many more.

What possible interest do Iowa farm families or Pittsburgh steelworkers or any other White Americans have in this ongoing war between the Semites of the Middle East and the partly-Semitic Jews who have established the state of Israel there? The answer: none whatsoever. If we have any interest at all in that part of the world, it is to assure that the oil supply keeps flowing (though we could, with some economic stringencies, live quite well without that, too).[1] And Israel does not control any significant amount of Middle Eastern oil, at least not yet. If anything, we should favor the countries which *do* supply us with our petroleum, not their declared enemy.



The terror attacks on September 11th, 2001 showed us in the most dramatic way possible the danger to America posed by our participation in the Jewish-Moslem war.

The interest of American politicians in slavishly supporting the Israeli side in this war is purely personal, purely selfish, and purely criminal: the "representatives" in Washington cannot be elected without cooperation from the media, and the media in the United States are solidly in Jewish hands.[2] The politicians from both parties also receive massive subventions from wealthy Jews, and from Jewish "politi-

1. We also have an interest in stopping the flow of Middle Eastern immigration to White nations, of course, but ending American support for the Zionist state would no doubt make Moslem governments more amenable to our requests on that subject – and many other issues as well.

2. See our extensive documentation of Jewish control of the media, *Who Rules America?*, available (ten copies for $5.00 postpaid) from National Vanguard Books.

cal action committees" like the American-Israel Public Affairs Committee, or AIPAC, which is known as the most powerful lobby in Washington. If a Congressman or Senator fails to toe the Jewish line (on Israel or a multitude of issues in which organized Jewry is interested), he quickly finds himself traduced in the press and on television, much of his campaign funding evaporates, and a *very* well-financed opponent suddenly appears to contest the next election. He may even find himself charged with serious crime as a result of perjured testimony, judicial corruption, or merely from selective prosecution for offenses of which much of Capitol Hill is guilty. (Blackmailable "representatives" are much preferred by their real employers: their guilt makes them easier to control.) Witness the recent conviction of maverick Democrat James Traficant, who angered the Jewish lobby on more than one occasion, most notably for his support for John Demjanjuk, who was being railroaded on false World War II "war crimes" charges. Suffice it to say that every successful national politician knows that the real campaign is *not* the one seen by the ignorant on the boob-tubes: the real campaign takes place behind closed doors, and consists of the criminals trying to outdo each other in extravagant promises of fealty to the Jews.

As a result of this criminality and corruption, we now have foreign and domestic policies which are the precise *opposite* of what they should be: we welcome non-White immigrants, including Moslems and Jews, with lax immigrations laws and enforcement, giving them access to our infrastructure, our technology, and our very people.[3] And at the same time we fund (and at times, actually participate in) the slaughter of the Moslems who never did any harm to the United States: the ones who remained at home. What America *must* have in order to prevent further attacks is a reversal of those policies. We need immigration laws which *end* all non-White immigration immediately, laws which would say to Mohammed Atta and his cousins — and to the Perles and the Goldsteins and the Rubins, and all their tribe: "You must return home, this is a White nation. Take your ancient hatreds, your wars, and your terror elsewhere. America is not your battleground." We also *must* end all support for the murderers and gangsters who rule Israel, for the hatred of many nations will be upon our heads as the facilitators of Jewish crimes against the peoples of the Middle East. The righteous anger of the families of the victims of Israeli atrocities, of whole generations forced to live in relocation camps, is not something that can be erased by "feel-good" speeches by Boy George Bush, nor by regime changes enforced by American firebombs. It can only be erased by cutting off the flow of American blood and American dollars to the bloated Israeli parasite. And an America restored to sanity would do exactly that.

Investigative reporter Carl Cameron: his story on one of the largest spy rings in American history was erased by Fox News.

3. In the case of the Jews, of course, we also allow them to own almost all of our information and entertainment media, along with a substantial — and, considering their unity, a controlling — part of our financial establishment. We should not be unduly encouraged by the fact that Arabs in this country are owning an increasing number of businesses, are creating community organizations, and are slowly building their own alternative media: even though such media may help in disseminating the facts about Jewish power in this country, they are, in the long run, answerable only to their creators, whose agendas run counter to the interests of Whites in many key areas.

## Did Israel Know?

LAST DECEMBER 21st, investigative reporter Carl Cameron of the Fox News Channel filed a report on the detention of sixty Israeli spies by F.B.I. and other government investigators looking into the events of September 11th, some of whom were suspected of having prior knowledge of the attacks. According to the report, over 140 intelligence operatives for the Jewish state, many posing as "Israeli art students," and some as street and mall kiosk vendors, had been detained earlier in the investigation, which began prior to September 11th. These 200 Israeli spies were considered to be just the tip of the iceberg of a "very aggressive" Israeli intelligence operation against the United States — one of the largest spy rings in American history. According to classified documents seen by Cameron, the "art students," using the sale of fine art paintings at cut-rate prices as bait, penetrated military bases, the Drug Enforcement Administration, the F.B.I., and dozens of government facilities, secret installations, and even the private homes of law enforcement officers, intelligence personnel, and judges.

Mr. Cameron quoted a senior official who said "Evidence linking these Israelis to 9/11 is classified. I cannot tell you about evidence that has been gathered. It's classified information," and, with reference to the lack of any official public statements on this story, he said "Investigators within the DEA, INS and FBI have all told Fox News

that to pursue or even suggest Israeli spying ... is considered career suicide."

After a complaint from AIPAC, the heavily Jewish management at Fox News (Rupert Murdoch, the billionaire behind the network, has a long history of Zionist activities though his ancestry is not definitively established) killed the story, and visitors to the Fox web site now get only a "this story no longer available" message when they try to access it. It's been erased. Luckily, a few courageous reporters at the Florida *Sun-Sentinel* and the French newspaper *Le Monde* broke the blackout on the story.

Since that time, evidence has been accumulating that some in Israel knew in advance that the attacks were going to take place and did nothing to prevent them or warn the victims. Odigo, an Israeli-American instant messaging firm, confirmed a few days ago that two Israeli workers received messages warning them of the impending attacks on the World Trade Center two hours in advance of the attacks, *before the planes took off*. The company says that the employees told the company of the messages only after the attacks took place, at which time Odigo's response was to communicate with Israeli security services. If the unknown informant was a Moslem, why were none of the hundreds of Moslems working at the World Trade Center warned? If the informant was not a Jew, why were Israeli workers chosen to receive the warning?

Some of the arrested Israeli spies were discovered to have been closely monitoring the accused 9-11 hijackers, including Mohammed Atta. More than a *third* of the Israeli agents were operating in Florida communities where ten of the nineteen hijacking suspects were living – and learning to fly. Five Israeli operatives even *lived on the same street* as Atta in Hollywood, Florida, the town where Atta and three other terror suspects lived for some time prior to the attacks, strengthening the presumption that Israel was shadowing the 9-11 conspirators and knew of their activities and plans. Knowing all this, Israel *did nothing* to warn Americans of the impending disaster, possibly calculating the tremendous propaganda value of the attacks in stampeding the American cattle to slaughter the Jews' Semitic enemies in the Middle East, starting with the Taliban and now escalating into a vaguely-defined "War on Terror," with "terror" being defined as having or wanting a government free from Jewish supervision.

Not long after September 11th, the F.B.I. attitude toward the biggest spy scandal in decades changed abruptly. Suddenly, revelations about Israeli spying were more than just "career suicide" – they became a threat to the Middle East war plans of the Zionists. Just as suddenly, the suspects were no longer in any danger of being charged with espionage and we were told they were merely being held for "routine" visa and immigration irregularities. The sum total of their punishment: they were sent back to Israel.

## Mugabe's Lesson

IN THE LAND that was once called Rhodesia when it was ruled by White men, now Black Zimbabwe, president Robert Mugabe's "militias" routinely take young girls from families accused of being opponents of the regime, gang-rape them, and then use them as travelling sex slaves as they rampage and murder over the countryside. London's *Daily Telegraph* for August 25th reports that rape is being used as a weapon of "systematic political cleansing" of the population. "War veterans" and "youth militias," with the support and approval of anti-racist hero Mugabe, rape the young girls, beat them and others suspected of opposition tendencies almost to death, burn their genitals with iron rods, and then, in a land haunted by famine, urinate on their meager food supplies.

Murder and mutilation are also used as political weapons against opponents of the Mugabe regime, as are selective handouts of Western food aid, which go to Mugabe's cronies and

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ZIMBABWE'S PRESIDENT ROBERT MUGABE: "Our party must continue to strike fear in the hearts of the white man, our real enemy."

# Situation terminal... *but not serious.*

## with Bob Whitaker

We are pleased to welcome Robert W. Whitaker, who brings to our pages wit, wisdom, and an inimitably pithy style. Mr. Whitaker was born and raised in South Carolina, and attended the University of South Carolina and the University of Virginia Graduate School. He has been a college professor, an international aviation negotiator, a Capitol Hill senior staffer, a Reagan Administration appointee, and a writer for the Voice of America. – K. A. S.

### My Relations With Other Heretics

I FREELY ALLOW those who are labeled extremists to reprint my material. I am not worried if Ronald Reagan got the endorsement of some Klan groups and liberal candidates get the endorsement of some Communist groups. As long as they reprint what *I* say, I welcome the help.

In George Orwell's book *1984*, it turns out that the whole hideous totalitarianism that crushed the hero is based on ending one simple, useless-sounding freedom: "Freedom," it says, "is the freedom to say that two plus two make four."

It is obvious to me that for a Black buck to have a blonde girl and produce more ugly brown children is wrong. But liberals and respectable conservatives agree that to say this makes me a "nazi"! It also made Harry Truman and Douglas MacArthur "nazis," according to today's respectable conservatives.

It is time to take on the "nazi!" tactic without compromise.

Bob Whitaker

What makes respectable conservatives harmless is that liberals pick the people *they* want to call "respectable." The liberal media allow the harmless ones, harmless because they are dumb and cowardly, to get media exposure. Liberals are not going to allow those anti-liberals on their media who make liberals feel threatened.

That's how the real world works. For many decades I have been yelled at by respectable conservatives and liberals, screaming, "If you are a heretic on race, you are a NAZI!" For anyone with *any* male hormones, there is a hurting wish to scream, "OK, damn you, I'm a nazi!" Many of us have yielded to that natural tendency. But the simple fact remains that I am *not* a "nazi." Truman was not a "nazi." MacArthur was not a "nazi."

When you let them make you react that way, you are yielding to their Orwellian tactic.

If there were a real dictatorship in America, I would bet anything that most of the "extremists" would be in the life-and-death resistance to it. I know for sure that the best *collaborators* would be "respectable conservatives." Collaboration is how you get the "respectable" label in the first place.

What Orwell concluded, "Freedom is the freedom to say that two plus two make four," is very American. European "democracies" send people to prison for heresy on the race issue. They call that Freedom, a capitalized virtue. But Americans are interested in freedom, which is simply the right to say what you damn well please, and a willingness to fight for that right, a battle which no respectable conservative will wage.

As long as "respectable" means "coward," a lot of good people will go with the leftist's Orwellian "nazi" tactic. I want the good people who have fallen for the enemy tactic to come back. I want them to join those of us who fight for freedom and who care about our race. If everybody on the right refuses to care about the very survival of our race, we are going to lose everybody with courage to the swastika or the Klan. People are going to find leaders, even if they have to be called "nazis" to do it.

### Half Coke and Half Beer

HUNDREDS OF MILLIONS of people love beer. Hundreds of millions of people love Cola. So the most popular drink on earth should be a mixture that

is half Coca-Cola and half beer. But in the real world nobody bottles this combination for reasons that are obvious to any sane person.

Cola and beer are each the result of a separate evolution. Soft drinks competed for the favor of soft drink lovers and different beers competed for the favor of beer lovers. Throw them together and you have a mess. You might even call it a melting pot.

But in a multiracial, multicultural society, such an observation is *verboten*. In the real world, the great beauties are seldom mixed bloods. You are still allowed to say "a beautiful blonde," though I believe that remark will get you lynched by Melting Pot conservatives when liberals get around to condemning it. Our language adjusts to the melting pot every day. Every day a new expression is found to be "racist" or "culturally judgmental."

So when I mentioned in a newsgroup that I didn't like the looks of mixed races in the same way I didn't like the taste of Cola and beer mixed, the immediate response was that the British just love Cola and beer mixed. I pointed out that if this were true there would be at least one bottler mixing the two somewhere on earth, and there isn't. The fellow who made this point backed down and was an obvious fool, but his logic is impeccable to today's conservatives. You simply cannot allow people to get away with expressing an obvious taste or feeling in a multicultural society. What you say about what you see, feel or taste must be Adjusted.

## The 'Melting Pot' Breeds Sociopaths

IN A multicultural, multiracial society the sociopath has a natural advantage that a person with a conscience simply cannot overcome. A sociopath spends his entire life adjusting what he calls 'the truth' to something besides what he plainly sees or feels. For honest people, the strain becomes enormous, and finally they say something inexcusable.

Today every word a public figure says is public property. In a multicultural society, a politician must say the right thing in a multicultural context *all the time*.

No normal human being can do that, least of all one who has any truly honest gut opinions.

But every conservative agrees that the Melting Pot is What America Is All About.

In such a society, Clinton is indeed the ideal politician, as his supporters say. All of our successful politicians today are sociopaths.

I am not a sociopath and I have no use for a sociopathic society.

I *renounce* all loyalty to the sociopathic melting pot. I *denounce* all loyalty to the sociopathic melting pot.

As I said two decades ago in an article the *Southern Partisan* is ashamed to have printed:

"By definition a melting pot is nothing specific. Anybody who can be deeply loyal to nothing specific is in desperate need of psychiatric help."

## IQ is a Life and Death Matter

THE SUPREME COURT has ruled that no retarded person may be executed.

The term "retarded" has only one definition:

A person who is "retarded" has an Intelligence Quotient (IQ) below 70.

Until this decision, liberals insisted that tested IQ meant nothing. This is because, as *The Bell Curve* points out, Black IQ is far below White IQ, and this difference is inborn. So anybody who believes in IQ has, for two generations, been officially labeled a-nazi-who-wants-to-kill-six-million-jews.

But now IQ is being used for a purpose which is favored by the political left: the end of capital punishment. Suddenly the only people who would dare discount IQ tests would be nazis-who-want-to-kill-six-million-jews. After all, Hitler was for capital punishment.

## Unprejudiced People

IN THE 1950s and 1960s, every "progressive" Southerner worshipped New York City.

As usual, I could see back then what was coming, and as always I regarded these Southern liberals with absolute puzzlement. I could not imagine how grownups who could read could possibly be such obvious fools. I saw that New York was about to come apart, yet Southern turncoats regarded them with an open-mouthed, drooling adoration.

In the 1960s, when a girl was slowly stabbed to death in New York while hundreds of New Yorkers stayed in their apartments and didn't even call the police, this astonished all the New York worshippers.

What amazed me was why this incident should have surprised anybody.

New Yorkers were unprejudiced people. Unprejudiced people don't like to get involved.

As unprejudiced people, New Yorkers only got excited abut issues the media allowed them to get excited about. They have learned not to be concerned about anything the media do not get excited about. It may bother you to see a mixed couple, but you have been trained that you have no right to an opinion on that. So you don't get involved. This would strike earlier Americans as odd, but they were a bunch of bigots anyway.

Another place which was admired by liberals in the 1960s was the unprejudiced, brown land called Brazil. I knew that Brazil was a smelly hole where dogs and abandoned children roamed the streets starving. But in the 1950s, liberals worshipped the place because there was no racial prejudice there.

Even as a child I could not imagine how any literate adult could regard Brazil with the drooling adoration ev-

ery Southern turncoat expressed as loudly as possible.

Brazilians are unprejudiced people. They don't want to get involved.

Look at the Catholic bishops. For decades, they never gave a damn about raped little boys. But they were out there fighting for racial busing and against capital punishment. They were concerned about what they were told to be concerned with, and they were otherwise perfect sociopaths. That's how they got to be bishops.

You can't become a general or a politician or a bishop of any mainstream church today if you are not a sociopath. You can't have the gut feelings your masters denounce, and to have no gut feelings except the ones you are allowed requires a sociopath.

Once you allow someone to tell you which of your feelings is a prejudice and which is a preference, you make that someone your master.

## No Prejudice Means No Morality

RECENTLY CONSERVATIVES were screaming because homosexual kissing was being shown on network TV. Yet these same conservatives will kill to make sure that interracial kissing and coupling is shown on network TV without objection. They will lynch people like me who openly say they don't like it.

For leftism, the whole "War on Racism" has been the key to victory. They have one set of conservatives demanding the end of the "prejudices" of another group of conservatives.

That means you can destroy any vestige of morality, because you can denounce everybody else's morality as "prejudice." Once you force everybody to agree that criticizing Blacks and blondes kissing in public is 'nazism,' then you can force them to agree that men slobbering men in public is OK with everybody but 'nazis.'

The same scream of "prejudice" that liberals use against me is used by NAMBLA to justify man-boy sex. They tell us that the ancient Greeks had man-boy sex all the time so our dislike of it is just a prejudice.

And Hitler was against man-boy sex!

The battle against prejudice is called a "War Against Racism" but it is actually a campaign against Whites. It is only aimed at immigration and integration of all White majority countries. What they call "race mixing" is actually only aimed against one race.

So the War Against Prejudice is both a genocidal campaign and a campaign against morality.

And in both of these battles, against Whites and against Western Morality, leftists have no more dedicated allies than the respectable conservatives.

## Homosexual and Interracial

DURING THE presidential campaign, Alan Keyes declared that, since he is a Black man married to an Indian woman, the Federal Government should condemn Bob Jones University for any ban on interracial dating. And that is *all* he said about it.

Every respectable conservative is ready to die for the right of blondes and Blacks to fondle each other in public. Then they get terribly upset when homosexual kisses and other activities are shown on television.

Nearly every state that adopted the Constitution banned interracial marriage. But conservatives now agree that anyone who says a state should have the right to do that should be vetoed from serving anywhere in the American judiciary.

Then those same conservatives get upset that, for some reason, everybody laughs at them when they talk about 'strict construction' of the Constitution.

Hating Whites comes first. Hating Southerners comes first. As long as that is the case, conservatives are laughed at because they *should* be laughed at.

Meanwhile, if I have to watch blondes and Blacks slobber on each other, others should have to watch two guys slobber over each other in public. I call my preference morality, liberals call it prejudice. As long as you agree with them on fighting my moral stands, why should you have any right to object to the same people violating yours?

## What America Is All About

MOST OF US have seen the ad where dozens of non-Whites tell us, in heavy accents, "I am Mellican!" (it means "American"). An American is a person who has certain documents.

There are "undocumented workers," who are just as American as we are but who happen not to have the papers they need. These are the folks you only call "illegal aliens" if you are a nazi-who-wants-to-kill-six-million-jews.

That ad was put out by the Ad Council, but it didn't make the whole point they wanted to make. So there's a new one that has the same type of "I Mellican" plus Harry Belafonte and one critical addition that no American Patriot could do without.

This ad has a very dark Asian guy and a very White blue-eyed girl wrapped up together in an American flag. It is shown twice in fifteen seconds, so you don't miss the point. All you can see is their eyes and their complexions. The rest is the American flag they are wrapped in. If you are not a nazi-who-wants-to-kill-six-million-jews, this illustrates What America Is All About. Anyone who is not a nazi-who-wants-to-kill-six-million-jews has one aim above all: the end of "racism."

Ending racism has to do with only one race. It means the mixing of Whites with other races. Those who fight "racism" only want non-Whites to immigrate and be integrated into White countries. Nobody pushes Japan, which is less crowded than the Neth-

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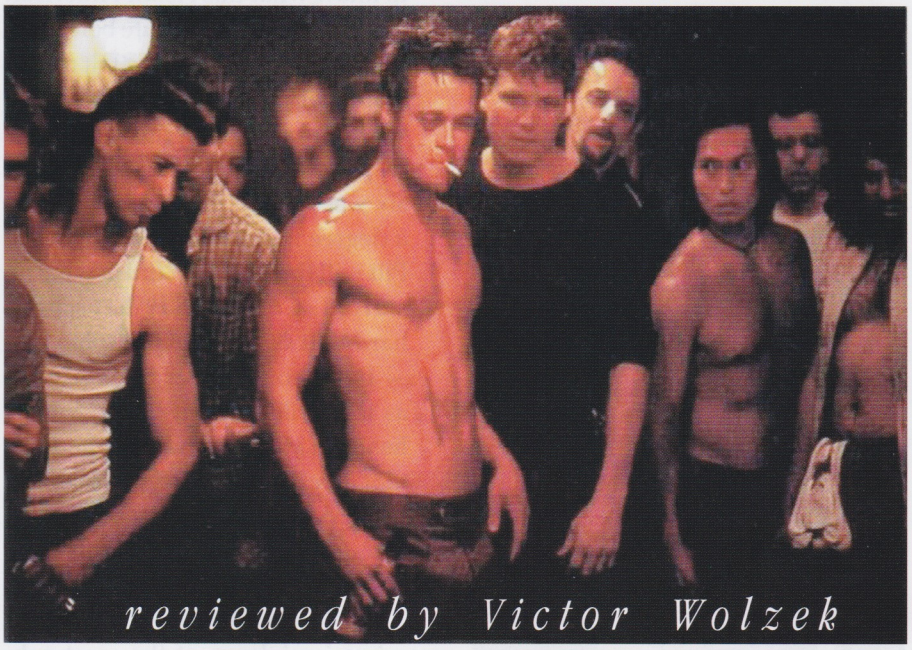
FILM

# *fight club:*

## *subversion of the system without "racism"?*



*reviewed by Victor Wolzek*

MUCH LIKE Unabomber Theodore Kaczynski, David Fincher's film *Fight Club* is militantly anti-consumerism, anti-technology, and anti-government. But unlike Kaczynski and his brethren in arms and thought, *Fight Club*'s polemic escapes the stigma that has befallen virtually all radical 'patriot' works depicting political upheaval and the struggle against the Judeo-capitalist, deracinated New World Order. Despite its similarity in tone, temperament, and climactic consequence to such taboo works as William Pierce's *The Turner Diaries* (sensationally tied to Oklahoma City bomber Timothy McVeigh) or *Hunter*, Jim Goad's pro-White, but thoroughly Marxist *The Redneck Manifesto*, and even Hitler's incomparable *Mein Kampf*, *Fight Club* was a mainstream box-office smash featuring top Hollywood talents Edward Norton, Brad Pitt, Helena Bonham Carter, and even singer Meatloaf, in an unforgettable performance as Bob, a former body-builder and abuser of steroids whose muscle has turned to fat in the worst possible way (as narrator Norton tells us point-blank: "Bob had bitch-tits.").

With a simple sleight of the P. C. hand, *Fight Club* sidesteps all issues of race or ethnicity and targets instead a vacuous consumer-based and materialistic worldview. The yuppie, or more precisely the culture he represents, is the enemy, not the Jew. Similarly, *Fight Club* does not peg melanin-rich minority groups as the cause of social decline. Unlike all of the works and figures named above, *Fight Club* does not even appear to address race at all. More important, it does not measure cultural health against the proliferation of crime (as most racialist thought and literature does prior to attributing the rising crime to specific groups). Rather, *Fight Club* puts crime on a pedestal, elevates it to the level of a spiritually redemptive art form, and views it as a kind of cultural chemotherapy. Crime is a poison not necessarily good in itself but an essential weapon against a malignant consumerism growing out of control, feeding on the human soul and, less romantically, on actual human lives. Many Americans are so deeply submerged in "things" that it actually seems revelatory when Pitt turns to the audience and reminds us: "You are not your f—in' khakis."

According to *Fight Club*'s anti-consumerism logic, random acts of violence are a way to retrieve your lost humanity, while impulse buying from an Ikea catalogue is the essence of blasphemy, a soulless transgression worthy of death. Indeed, in the moral lexicon of *Fight Club*, the phrase "dead Ikea yuppie" is as redundant as would be "criminal Black" or "lying Jew" in the more traditionally militant narratives it's modeled after. Ordinary, everyday values of health, safety, family, security, and prosperity are cast as evils to be destroyed insofar as they establish the context in which consumer somnambulism thrives. Revolt against these faceless enemies replaces the race-hatred that presumably renders other similar works commercially unpalatable. Race is a non-issue on the surface of the film. Where race is present in *Fight Club* — namely, African-American police Detective Andrew, and Raymond, the Asian-American store clerk — it is innocuously so;

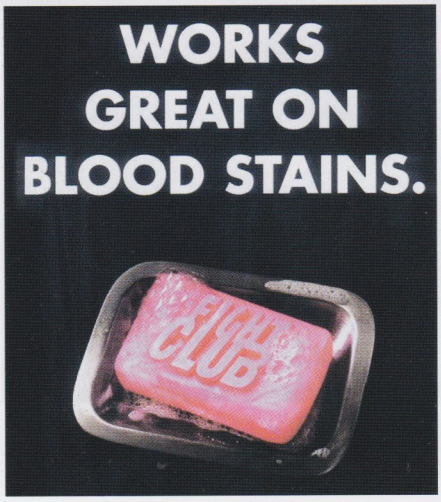
The empty sloganeering of the corporate state is lampooned in *Fight Club*. Like the "counterculture" of the 1960s, the film represents carefully controlled and defanged "opposition."

it is barely noticeable, an apparently insignificant detail. However, these almost invisible representations of race subtly but powerfully shape the film's internal logic and imbue the violence with a kind of "poetic justice." In this way, it affirms multiculturalism as an inherent and irrevocable aspect of society itself, rather than a fatally doomed and artificially imposed product of Jewish social engineering.

Approaching the climax, just after Norton discovers the crux of the film's mystery, he turns himself in to the police. Detective Andrew, the lead detective, is African-American. In a world of barbarians, he's a professional: rational, patient, and concerned. While the other officers listening to Norton are skeptical and suspiciously silent, he tries to help. He takes Norton seriously and agrees to check some of the facts of his story. As soon as he leaves the interrogation room, the other officers descend on Norton. They are members of the "Fight Club" and, according to established protocol, must literally castrate Norton for trying to derail the group. Just as their blades are drawn, detective Andrew reappears. His return disrupts the castration, and inadvertently saves Norton. Norton's seemingly insane story checks out, so detective Andrew tries to gather his men to pursue the case. They, however, are committed to killing Norton, and he escapes only after he's able to turn one of their own guns against them. The African-American detective's rational professionalism contrasts with the violent fanaticism of the other, primarily White, officers and emerges as a glint of reason in an increasingly dark and irrational cinemascape. Thematically, African-American detective Andrew is a port in *Fight Club*'s anti-yuppie storm.

The other ethnic figure highlighted in the film is Raymond, the Asian-American store clerk. Most traditional pro-White propaganda/works of art (and most race-based popular art in general, e.g.: Spike Lee's *Do The Right Thing*; or the shamefully pseudo-controversial *American History X*, also starring Norton) use the subject of Asian-American store clerks as an opportunity to wax philosophic on everything from immigration law to the supposed ease with which small-business loans are granted to all non-African-American minorities. *Fight Club*, however, uses them to underscore the transnational, race-blind voracity of consumerism.

*For all its radical posturing and aggressive histrionics,*




*when Fight Club hits the silver screen, everyone is spared.*

Forced at gunpoint to his knees with Pitt behind him holding the barrel to the back of his head, Raymond cries and shakes, expecting to be killed execution-style. Pitt takes the clerk's wallet, rifles through it and finds an old community college ID card. In an absurd — or rather, seemingly absurd — line of questioning, Pitt forces Raymond to tell him what he studied in college before he left school to work at the convenience store. Pitt wants to know what this Asian-American wanted to do with his life before assuming his less than heartfelt role as store clerk. The man's answer: he wanted to be a veterinarian. Pitt's response: he tells Raymond he has six weeks to be on his way toward a degree in veterinary medicine or Pitt will find him and finish what he started. College may have been hard, Pitt says — I'm paraphrasing — but it could never be as painful as the bullet I'll put through your head. In stark contrast to the militant rebels of Dr. Pierce's *The Turner Diaries* or *Hunter*, Pitt doesn't want foreigners out of his country; he wants them to follow their dream!

In the context of *Fight Club*, Pitt's crime is violence of the most sublime form: he is not robbing the Asian-American of things; he is returning the man to himself; he is threatening the man's life in order to save his soul. By forcing the man to pursue his dream, Pitt's assault aims to rescue the Asian-American from a more insidious metaphysical violence, namely consumerism — a pathological worldview that encourages us to abandon our passions for the necrophilic ease of store-bought consumer comfort.

The message is clear. The struggle to pursue a dream and the emptiness of our 'thing-obsessed' culture (which seems devised to subvert this very struggle) is laid bare against the stark canvas of death. Threat of death, like a red-hot razor fresh off the strop, cuts through existential lard and shaves us to the bone. The Asian-American, therefore, is cast as an innocent victim of consumerism's plague. Unlike char-

acterizations found in some racialist propaganda and most race-focused popular media, *Fight Club* does not depict the clerk through the caricatured, largely Jew-created "Hitlerian" lens. Raymond is not cast as a parasite, an immigrant who repays his new country's generosity by advancing its destruction, that is, by poisoning its people and remaining loyal only to his own kind.

*Fight Club* sidesteps all problems involved in wagging an accusatory finger at any given person or group by wagging it over our heads, at something behind or beyond all of us, an evil in the shadow of which we are all victims. To ensure its own economic viability in the very culture it pretends to critique, *Fight Club* must set us all free. It cannot afford – literally – to alienate anyone from purchasing the ticket, the sound track, the director's cut DVD. For all its radical posturing and aggressive histrionics, when *Fight Club* hits the silver screen, everyone is spared.

As stylish entertainment it's more than a technical knockout, but as radical politics it's Jew-approved shadow boxing with kid gloves. Even the bloated credit card company CEO in the theater's front row is safe from reproach. While he would seem to be a Satanic figure by the film's surface logic, its deeper logic deems even corporate leaders to be products – rather than beneficiaries – of a ubiquitous consumerism. They are shown as, at worst, pathetic figures – lost and desperate souls in need of *Fight Club*'s salvation; not the powerful, merciless sharks the recent Enron debacle has shown them to be.

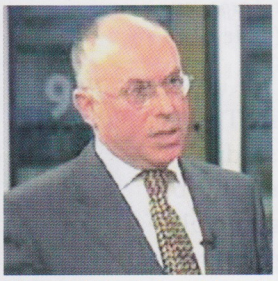
Yes, at the end of the day, despite all of its anti-consumerism rhetoric, *Fight Club* is designed to fit nicely on your Ikea video rack.

# *British Honor Vindicated*

*by Kevin Alfred Strom*

TONY HANCOCK AND COLIN JORDAN are honorable White men, and in today's Little Britain that suffices to make them enemies of the state. Mr. Hancock is a printer, and from his presses have come some of the most important books published in English in the last three decades. He was the printer, for example, of Revilo P. Oliver's *America's Decline* and Oliver's posthumous work *The Origins of Christianity*. Mr. Jordan is an eminent writer and a longtime British racial patriot, who currently publishes the newsletter *Gothic Ripples*.[1]

In 1999, Mr. Hancock printed two items by Mr. Jordan that were especially displeasing to Jews. In the land which gave us Anglo-Saxon common law, that is now a crime. The Board of Deputies of British Jews, whose "defence chief" is actually named Michael Whine, lodged a complaint that Mr. Jordan had published the "illegal" works, and that Mr. Hancock had "aided and abetted" his crime by printing them. They were a satirical novel about a Judaized Britain of the near future, *Merrie England 2000*, and a pamphlet, *Jack Straw's Jewish Justice*, which illustrated the fact that then-Home Secretary Jack Straw was (according to the complaint) "acting in the service of the Jewish community and according to its guidelines," something which Mr. Straw, the Jews, and well-informed people everywhere took for granted anyway. Since it's not a lowly Englishman's place to discuss such things without permission, though, and since even works of fiction can't contain plots that might make White people start thinking, Messrs. Hancock and Jordan were charged under Britain's notorious "Race Relations Act," which criminalizes the publication of any words which are likely "to incite racial hatred." Mr. Jordan thus confirmed his place in the honor roll of patriotic Britons, including John Tyndall and Simon Sheppard, who have been prosecuted for what they have written. In the case of Mr. Hancock, it may well be the first case in Britain of a printer being prosecuted for what he has printed. Indeed, one wonders why the many other printers utilized by Mr. Jordan over the years were never so charged. Could it be that the Jews, knowing Mr. Hancock to be a racial patriot with a printing press, saw him as a threat who needed to be shut down?



Michael Whine "gripped the witness box with arms shaking" when questioned on the Talmud.

The charges against Colin Jordan, 78, were eventually dropped due to his serious heart condition, but with the outrageous proviso that he cease all political activity. Mr. Jordan is appealing the ruling under European human rights laws. Undaunted, he continues to publish, and in the latest issue of his newsletter states "I here take the opportunity of affirming that only death or the handicaps of old-age will stop my writings for British freedom and racial survival against alien suppression and racial ruin."

On September 5th, the all-White jury in Tony Hancock's case returned a unanimous verdict of not guilty, proving that manhood and reason are not dead in Britain. Martin Webster[2] reports that, during the trial, would-be Jewish censor Michael Whine "gripped the witness box with arms shaking as he was put through a rigorous cross-examination by [Hancock's barrister] Adrian Davies on the vile, anti-Gentile, anti-Christian and pornographic contents of the Talmud." It was because of Jewish anticipation of this defense strategy, Webster says, that not a single reporter was in court, despite the importance of this trial to Jewish interests.

The Israeli newspaper *Ha'aretz*, unlike British and American papers which gave this trial the silent treatment, expressed concern about the verdict. Instead of the punishment which they expected for the men who dared to write and print books which Jews don't like, the trial "instead turned into a legal mishap from which the Jewish community in Britain cannot recover." Let's hope they're right.

1. *Gothic Ripples*, Thorgarth, Greenhow Hill, Harrogate, HG3 5JQ, England; Distribution to persons in the United Kingdom confined to signatories of GR Supporter's Declaration. Subscription (4 issues) UK £3.00; continental Europe by air £4.00; elsewhere, surface mail £4.50, air £6.50.

2. *Watch on Zion*, BM Box ICR, London WC1N 3AA United Kingdom.

# Paul *of* Tarsus
## or
# Christianity and Jewry

*by*

## *Savitri Devi*

*translated and with a biographical note by Irmin Vinson*

First published as *Paul de Tarse, ou Christianisme et juiverie* (Calcutta: Savitri Devi Mukherji, 1958).

IF THERE IS A SINGLE FACT which anyone who seriously studies the history of Christianity cannot help but be struck by, it is the almost complete absence of documents regarding the man whose name this great international religion bears — Jesus Christ. We know of him only what is told to us in the New Testament gospels, that is, practically nothing; for these books, though prolix in their descriptions of miraculous facts relating to him, do not give any information about his person and, in particular, about his origins. Oh, we do have, in one of the four canonical gospels, a long genealogy tracing his ancestry from Joseph, the husband of Jesus' mother, all the way back to Adam! But I have always wondered what possible interest this could have for us, given that we are expressly told elsewhere that Joseph had nothing to do with the birth of the Child. One of the many apocryphal gospels[1] — rejected by the Church — attributes the paternity of Jesus to a Roman soldier, distinguished for his bravery and accordingly nicknamed "the Panther." This gospel is cited by Heckel in one of his studies on early Christianity. Yet accepting such evidence would not entirely resolve the very significant question of Christ's origins, because we are not told who his mother Mary was. One of the canonical gospels tells us that she was the daughter of Joachim and Anne, although Anne had passed the age of maternity; in other words, she too must have been born miraculously, or could perhaps have been simply a child adopted by Anne and Joachim in their old age, which hardly clarifies matters.[2]

Michelangelo's *Conversion of Saul* (detail)

But there is something much more disconcerting. The annals of an important monastery of the Essene sect, located only about twenty miles from Jerusalem, have recently been discovered. These annals deal with a period extending from the beginning of the first century before Jesus Christ to the second half of the first century after him, and they refer, *seventy years before his birth*, to a great Initiate or spiritual Master — a "Teacher of Righteousness" — whose eventual return is expected. Of the extraordinary career of Jesus, of his innumerable miraculous healings, of his teaching during three full years in the midst of the people of Palestine, of his triumphal entry into Jerusalem, so brilliantly described in the canonical gospels, of his trial and his crucifixion (accompanied, according to the canonical gospels, by such striking events as an earthquake, the darkening of the sky for three hours, and the rending of the veil of the Temple in two) — of all this, *not a single word is spoken* in the scrolls of these ascetics, eminently religious men who would surely have taken an interest in

1. Devi, almost certainly writing from memory, makes two small factual errors in this essay. The rumor that Jesus' father was a Roman legionary nicknamed Panthera was reported by the pagan philosopher Celsus in his anti-Christian polemic *True Doctrine*. It does not appear in any of the apocryphal gospels, as Devi mistakenly suggests. Variations on the story can be found in the Jewish Talmud. — I. V.

2. The account of Mary's parents to which Devi refers appears in the apocryphal Gospel of James, not in the New Testament. — I. V.

such events. It would seem, according to these "Dead Sea Scrolls" – I recommend, to anyone who is interested, John Allegro's study in English – either that Jesus did not make any impression on the religious minds of his time, as avid for wisdom and as well informed as the ascetics of the monastery in question appear to have been, or else ... that he, quite simply, never existed! As troubling as this conclusion is, it must be placed before the general public and, in particular, before the Christian public, in light of the recent discoveries.

With regard to the Christian Church, however, and Christianity as an historical phenomenon, and the role it has played in the West and in the world, the question has much less importance than might at first appear. For even if Jesus lived and preached, he was not the true founder of Christianity as it presents itself in the world. If he really lived, Jesus was a man "above Time" whose kingdom – as he himself, according to gospels, told Pilate – was "not of this world," a man whose every activity and every teaching aimed to reveal, to those whom this world could not satisfy, a spiritual path by which they could escape from it and could find, in their own internal paradise, in this "Kingdom of God" which is in us, God "in spirit and truth," whom they were seeking without knowing it. If he actually lived, Jesus never dreamed of founding a temporal *organization* – and especially not a political and financial organization – such as the Christian Church so quickly became. Politics did not interest him. And he was so determined an enemy of any interference of money in spiritual affairs that some Christians have, rightly or wrongly, seen in his hatred of wealth an argument proving, contrary to the teaching of all the Christian Churches (except, naturally, those, like the Monophysites, that deny his human nature absolutely), that he was not of Jewish blood. The true founder of historical Christianity, of Christianity as we it know in practice, as it has played and still plays a role in the history of the West and of the world, was not Jesus, of whom we know nothing, nor his disciple Peter, of whom we know that he was a Galilean and a simple fisherman by vocation, but rather Paul of Tarsus, who was Jewish by blood, by training and by temperament, and, what is more, was a literate, learned Jew and a "Roman citizen," in the same way that so many Jewish intellectuals today are French, German, Russian, or American citizens.

Historical Christianity – which is not at all a work "above Time" but well and truly a work "in Time" – was the work of Saul called Paul, that is, the work of a Jew, just as Marxism would be two thousand years later. So let us examine the career of Paul of Tarsus.

Saul, called Paul, was a Jew and, furthermore, a Jew both orthodox and learned, a Jew imbued with a consciousness of his race and of the role that the "chosen people" must, according to Jehovah's promise, play in the world. He was the pupil of Gamaliel, one of the most famous Jewish theologians of his time, a theologian of the Pharisees, precisely that school which, according to the gospels, the Prophet Jesus, whom the Christian Church would later elevate to the rank of God, most violently combated on account of its pride, its hypocrisy, its practice of theological hair-splitting and of putting the letter of the Jewish Law above its spirit – above, at least, what *he* believed to be its spirit; on these points we can assume that Saul was a typical Pharisee. Moreover – and this is crucial – Saul was a learned and conscious Jew *born and raised outside of Palestine* in one of those cities of Roman Asia Minor that succeeded Hellenistic Asia Minor, while retaining all its essential characteristics: Tarsus, where Greek was everyone's *lingua franca*, where Latin was becoming increasingly familiar, and where one could meet representatives of all the various peoples of the Near East. In other words, he was already a "ghetto" Jew having, in addition to an intimate knowledge of Israelite tradition, an understanding of the world of the *goyim* – of non-Jews – which would later prove invaluable to him. Doubtless he thought, like every good Jew, that the *goy* exists only to be dominated and exploited by the "chosen people," but he understood the non-Jewish world infinitely better than did the majority of the Jews in Palestine, the social environment that produced all the earliest believers in the new religious sect which he himself was destined to transform into Christianity as we know it today.

We learn from the "Acts of the Apostles" that Saul was initially a fierce persecutor of the new sect. After all, did not its adherents scorn the Jewish Law, in a strict sense of the word? Had not the man that they recognized as their leader and that they said had risen from the dead, this Jesus, whom Saul himself had never seen, set an example of non-observance of the Sabbath, of negligence of fast days, and of other highly blameworthy transgressions of the rules of life from which a Jew must never deviate? It was even said that a mystery, which could portend nothing good, surrounded his birth; perhaps he was not entirely of Jewish origin – who knows? How not to persecute such a sect, if you are an orthodox Jew, a pupil of the great Gamaliel? It was necessary to preserve the observers of the Law from scandal. Saul, who had already shown proof of his zeal by being present at the stoning of Stephen, one of the first preachers of this dangerous sect, continued to defend Jewish Law and tradition against those whom he regarded as heretics, until he recognized, finally, that there was something better – much better – to be made of it, precisely *from a Jewish point of view*. This

he recognized on the road to Damascus.

History, as the Christian Church tells it, would have us believe that it was there that he suddenly experienced a vision of Jesus — whom he had never, I repeat, seen in the flesh — and that he heard the latter's voice saying to him: "Saul, Saul, why dost thou persecute me?," a voice he could not resist. He was, moreover, supposedly blinded by a dazzling light and thrown to the ground. Taken to Damascus — according to the same account in Acts — he met one of the faithful of the sect that he had come there to combat, a man who, after restoring his sight, baptized him and received him into the Christian community.

It is superfluous to say that this miraculous narrative can only be accepted, as it stands, by those who share the Christian faith. Like all narratives of this kind, it has no *historical* value. Anyone who, without preconceived ideas, seeks a plausible explanation — convincing, natural — of how events actually transpired, cannot be satisfied with it. And the explanation, to be plausible, must take into account not only the transformation of Saul into Paul — of the fierce defender of Judaism into the founder of the Christian Church as we know it — but also of the nature, content and direction of his activity after his conversion, of the internal logic of his career; in other words, of the psychological link, more or less conscious, between his anti-Christian past and his great Christian enterprise. Any conversion implies a link between the convert's past and the remainder of his life, a profound reason, that is, a permanent aspiration within the convert which the act of conversion satisfies; a will, a permanent direction of life and action, of which the act of conversion is the expression and the instrument.

Now, given all that we know of him, and *especially what we know of the rest of his career*, there is only one profound and fundamental will, inseparable from the personality of Paul of Tarsus at *all* stages of his life, that can provide an explanation of his Damascene conversion, and that will is the desire to serve the old Jewish ideal of spiritual domination, itself the complement and crowning culmination of the ideal of economic domination. Saul, an orthodox Jew, a racially conscious Jew, who had fought against the new sect on the assumption that it represented a danger to Jewish orthodoxy, could renounce his orthodoxy and become

Savitri Devi

the soul and the arm precisely of so dangerous a sect only after having recognized that, revised by him, transformed, adapted to the requirements of the wider world of the *goyim* — the "Gentiles" of the gospels — and interpreted, if it were necessary, so as to give, as Nietzsche would put it later, "a new meaning to the ancient mysteries," it could become, during the centuries that followed and perhaps even in perpetuity, the most powerful instrument of Israel's spiritual domination, the means that would accomplish, most surely and most definitively, the self-professed "mission" of the Jewish people to reign over other peoples and to subjugate them morally, all the while exploiting them economically. And the more complete the moral subjugation, it goes without saying, the more the economic exploitation would flourish. Only this prize was worth the painful effort of repudiating the rigidity of the old and venerable Law. Or, to speak in a more mundane language, the sudden conversion of Saul on the road to Damascus can be naturally explained only if it is admitted that he must have had a sudden glimpse into the possibilities that nascent Christianity offered him for the profit and the moral influence of his people, and that he would have thought — in a stroke of genius, it must be said —: "I was short-sighted in persecuting this sect, instead of making use of it, whatever the cost! I was stupid to stick to forms — mere details — instead of seeing the essential issue: the interests of the people of Israel, of the chosen people, of our people, of us Jews!"

The entirety of Paul's later career is an illustration — a proof, insofar as one can think of "proving" facts of this nature — of this brilliant reversal, of the victory of an intelligent Jew, a practical man, a diplomat (and whoever says "diplomat" in connection with religious questions really says deceiver) over the orthodox, learned Jew, concerned above all with problems of ritual purity. After his conversion Paul indeed gave himself up to the "Spirit" and went where the "Spirit" suggested, or rather ordered to him to go, and he spoke the words which the "Spirit" inspired in him. Now, where did the Holy Spirit "order" him to go? Was it into Palestine, among the Jews who still shared the "errors" that he had just publicly abjured and who would seem the first to be entitled to his new revelation? Never! That's the one thing he won't do! It is instead in Macedonia, as well as in Greece and among the Greeks of Asia Minor, among the Galatians, and later among the Romans — in Aryan countries, or

at any rate in *non-Jewish countries* – that the neophyte preaches the theological dogma of original sin and of eternal salvation through the crucified Jesus, and the moral dogma of the equality of all men and all peoples; it is in Athens that he proclaims that God created "all nations, all peoples *of one and the same blood*" (Acts 17.26).

In this denial of the natural differences among the races, the Jews themselves had of course no interest, but it was from their point of view very useful to preach it, to impose it on the *goyim* in order to destroy in them those national values which had, hitherto, formed their strength (or rather simply to hasten their destruction; for, since the fourth century before Christ, they had already been declining under the influence of the "hellenized" Jews of Alexandria). No doubt Paul also preached "in the synagogues," that is, to other Jews, to whom he presented the new doctrine as the outcome of prophecies and messianic expectations; no doubt he said to the sons of his people, as well as to the "fearers of the Lord" – to the half-Jews, like Timothy, and to the Jewish quarters that abounded in Aegean seaports (as in Rome) – that Christ crucified and resurrected, whom he announced, was none other than the promised Messiah. He gave new meaning to Jewish prophecies just as he gave new meaning to the immemorial mysteries of Greece, Egypt, Syria and Asia Minor: a meaning that ascribed to the Jewish people a unique role, a unique place and a unique importance *in the religion of non-Jews*. For him it was simply the means of ensuring for his people spiritual domination in the future. His genius – not religious, but *political* – consists in having understood this.

But it is not only in the field of doctrine that he can demonstrate such disconcerting flexibility: "a Greek with the Greeks, and a Jew with the Jews," as he himself says. He has a keen sense of practical necessities, as well as impossibilities. He is himself, although initially so orthodox, the first to oppose any imposition of the Jewish Law on Christian converts of non-Jewish race. He insists – against Peter and the less conciliatory group of the first Christians in Jerusalem – that a Christian of non-Jewish origin has no need of circumcision nor of Jewish dietary regulations. In his letters he writes to his new faithful – half-Jews, half-Greeks, Romans of doubtful origin, Levantines of all the ports of the Mediterranean: to everyone without race, to all those he is in the process of shaping into a link between his immutable people and their traditions, and the vast world to be conquered – that there does not exist, for them, any distinction between what is "clean" and what is "unclean," that they are permitted to eat whatever they please ("whatever is sold in the market"). He knew that, without these concessions, Christianity could not hope to conquer the West, nor could Israel hope to conquer the world, through the intermediary of the converted West.

Peter, who was not at all a "ghetto" Jew and was thus still unfamiliar with conditions in the non-Jewish world, did not see things from the same perspective – *not yet*, in any case. It is for that reason that we must see in Paul the true founder of historical Christianity: the man who formed, from the purely spiritual teaching of the prophet Jesus, the basis of a militant organization "in Time" whose goal was, in the deep consciousness of the Apostle, nothing less than the domination of his own people over a world morally emasculated and physically bastardized, a world wherein a misunderstood love of "man" leads directly to the indiscriminate mixture of the races and the suppression of all national pride – in a word, to human degeneration.

It is time that the non-Jewish nations finally open their eyes to this reality of two thousand years, that they grasp all its poignant topicality, and that they react accordingly.

Written at Méadi (near Cairo) on June 18, 1957. Translation ©2002 Irmin Vinson.

*Biographical Note*

SAVITRI DEVI was born Maximiani Portas on September 30, 1905, in Lyons, France, of a Greek father and an English mother.

A true polymath, Portas earned degrees in chemistry and philosophy, wrote her doctoral thesis on the philosophy of science, and would eventually master at least seven languages, including Bengali and Hindi.

Her earliest political convictions were pan-Hellenic. While studying in Athens her political nationalism, along with a fascination with Greco-Roman antiquity and a mistrust of Christianity, evolved into a broader pagan racialism, and a visit to Palestine in 1929 convinced her that Judeo-Christianity, whose outward observances in the Holy Land repelled her, was an alien intrusion into the West, distorting its natural spiritual evolution and imposing upon it a sterile monotheism and a servile philo-Semitism. It was in Palestine, she later said, that she first realized she was a National Socialist.

In 1932 she traveled to India, in search of the Aryan paganism that Judeo-Christianity had supplanted. On the subcontinent she sought "gods and rites akin to those of ancient Greece, of ancient Rome, of ancient Britain and ancient Germany, that people of our race carried there, with the cult of the Sun, six thousand years ago." Her exemplar was Julian the Apostate, the fourth-century emperor who briefly restored paganism and the cult of the Sun to the Roman Empire.

Portas took up residence in Calcutta and quickly immersed herself in the Hindu nationalist movements, lineal ancestors of the modern BJP, that were then waging a two-front political campaign against Islam and British

*I have sought God — the Absolute — in the living beauty and the manly virtues of my own god-like Race, as other women seek Him in their lovers' eyes...*

colonialism. She worked as a traveling lecturer for the Hindu Mission, a nationalist organization with NS sympathies, and adopted the Hindu name Savitri Devi, after the Indo-Aryan sun-god (cf. *Rig Veda* 3.62.10). Her new racialist Hinduism was a reflection of her NS beliefs: In the swastika, the Aryan sun-wheel, she saw "the visible link between Hitler and orthodox Hinduism."

She said, in her *Pilgrimage*: "... Greece, India, Germany: these are the three visible landmarks in the history of my life. Just as other women love several men in turn, so have I loved the essence of several cultures, the soul of at least three nations. But in all three and above all three, it is the essential perfection of Aryandom which I have sought and worshipped all my life. I have sought God — the Absolute — in the living beauty and the manly virtues of my own god-like Race, as other women seek Him in their lovers' eyes, and give everything for the joy of adoring Him in them, not in heaven, but here on earth."

In 1940, largely to avoid deportation for her pro-Axis activities, Devi married the Brahmin Asit Krishna Mukherji, pan-Aryan editor of the openly NS journal *New Mercury*. During the war the couple gathered intelligence on behalf of the Axis, and Mukherji put militant Hindu nationalist Subhas Chandra Bose in contact with the Japanese, who would later support his Indian National Army in its abortive campaign against the British.

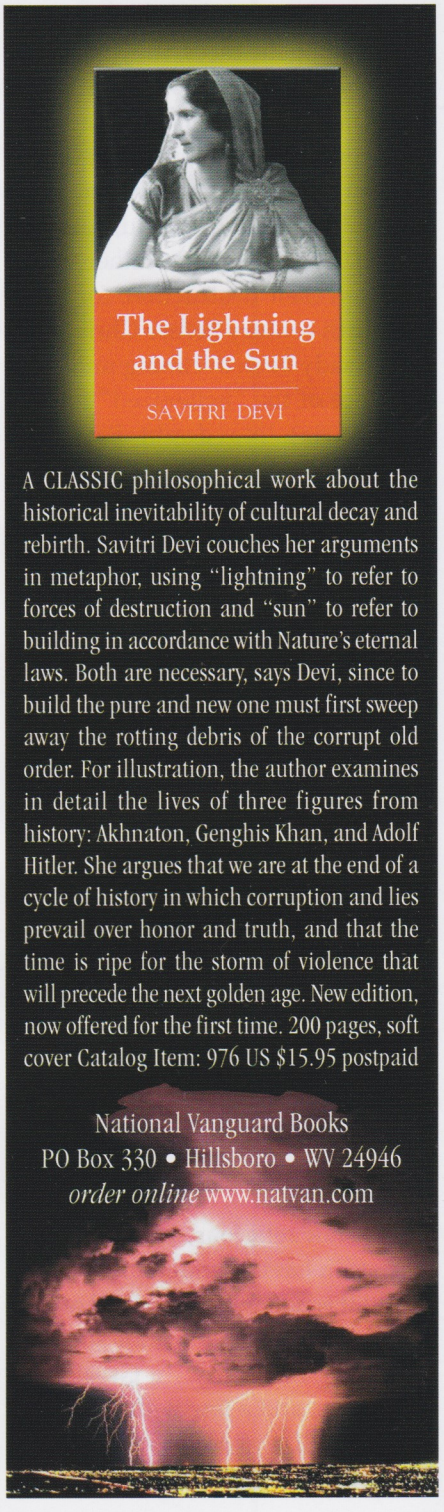
Devi was overwhelmed by Germany's defeat and post-war dismemberment. She returned to Europe in 1945 determined to propagandize on behalf of her now reviled NS beliefs, staying briefly in London (where she published *Son of God*, her study of Akhnaton's solar religion), France, Iceland, Scotland (where she began her most influential work, *The Lightning and the Sun*) and Sweden (where she met Sven Hedin, the famous explorer and committed National Socialist).

Devi was eventually arrested along with a comrade in February 1949, convicted of promoting National Socialist ideas, and sentenced to six years imprisonment, of which she served only seven months, returning to Lyons in the summer of 1949. There she wrote *Defiance* and completed *Gold in the Furnace*, both based on her experiences in occupied Germany.

In 1953 Devi returned illegally to Germany on a self-styled pilgrimage, lasting four years, to the holy sites of National Socialism and Germanic paganism. She lived for two years at Emsdetten in Westphalia at the home of an NS sympathizer, where she wrote *Pilgrimage*, and completed *The Lightning and the Sun*.

Devi returned to India in 1957, but was back in Europe three years later. The friendships she had made during her imprisonment provided entrée into murky world of post-war National Socialism — she was already on friendly terms with such luminaries as Hans Rudel, Otto Skorzeny, and Leon Degrelle — and while living in London she became involved with the politics of the British racial right, attending, along with George Lincoln Rockwell, the World Union of National Socialists conference in the Cotswolds in 1962, site of the famous Cotswolds Declaration.

In 1971 Devi returned again to India, where she spent most of the 1970s, corresponding with her comrades abroad and influencing a number of young racialists who visited her in Delhi. She died in the United Kingdom in 1982, while preparing for a speaking tour of the United States.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**Mugabe's Lesson** continued from page 5

supporters first, while opponents get sent to the back of the line or are left to starve. Food is a powerful weapon in Zimbabwe, too, since it is estimated that as many as half of the population of 12 million faces starvation.

The reason for the famine is Mugabe's officially announced policy of "fast track land reform," a code phrase for the seizure of White-owned farms, which are handed out to Mugabe's "youth militias" and "war veterans," which terms are themselves euphemisms for bands of armed Black killers and rapists, some of whom claim to be veterans of Mugabe's Communist insurgents of the 1970s. The insurgents, with decisive help from Western governments and religious bodies, toppled the White Rhodesian government in 1980.

Initially, one third of the 4,500 White-owned farms were to be seized. But when the squatters and thugs proved to be no more adept at farming than they are at mathematics or table manners, and the seized farms lay in ruin, devastating the economy and creating a famine, Mugabe knew that he had to do something before his own gunmen decided they needed a new maximum leader. He raised the percentage of White farms to be seized to 100 per cent.

Currently, a bloodbath is taking place in Zimbabwe. (Similar atrocities, with the same motivation, are also taking place in South Africa.) The White farmers who refuse to give up their ancestral lands are being slaughtered and their women and girls raped and mutilated.

Calls to the now Black-run police are useless: When farmer Terry Ford called the police in Norton several times during the early morning hours of March 18th, while his farm was being invaded by a Black mob (later linked to Mugabe's sister), the police informed him that their duty driver was "asleep," so there was nothing they could do. Ford's tortured and battered body was found the next morning, tied to a tree. He had been shot through the head after being repeatedly rammed against a fence by a truck.

"Whites are not human beings."
Joseph Msika, Vice President of Zimbabwe

Of course, the taxpaying serfs of America are Mugabe's slaves in the sense that we have to work for him. According to the U.S. Agency for International Development, Mugabe got $9.3 million from the United States in 1999, $12.6 million in 2000, and $13.7 million in 2001. Zimbabwe has now requested $350 million in U.N. aid.

According to investigative reporter Anthony C. LoBaido, Israel supplied the equipment for Zimbabwe's police forces, and is now providing training for Mugabe's thugs and killers, who are studying the techniques used by Israel on the Palestinians.

Mugabe himself makes no bones of his racial animus, and openly calls for the killing of Whites. At a party congress in December, just two days after an elderly White farmer was shot dead at the gate of his farm, he called for action against "White devils," and stated bluntly that he was at war with Whites and intended to take all they had away from them. "The courts can do whatever they want but no judicial decision will stand in our way. . . . My own position is that we should not even be defending our position in the courts. ...Our party must continue to strike fear in the hearts of the white man, our real enemy." The leader of the "war veterans" organization, Hunzvi, stated "We are fighting for our land and whosoever is killed, it's tough luck."[4] Zimbabwe's vice president, Joseph Msika, stated candidly that "Whites are not human beings."

In the face of all this "democracy" and "racial justice," Mugabe's former cheering section in the Jewish media, and in the pulpits and legislative assemblies of the West, is strangely silent now.

## They Said It:
## Quotes Without Comment

"YOU CAN'T ASK Hollywood celebrities whether they're Jewish or gay. Just assume they're both Jewish and gay, OK?"

– *Vanity Fair* editor Graydon Carter to reporter Toby Young, October 22, 1998

"We have to kill all the Palestinians unless they are resigned to live here as slaves."

– Chairman Heilbrun of the Committee for the Re-election of General Shlomo Lahat, the mayor of Tel Aviv, October 1983

"When we have settled the land, all the Arabs will be able to do about it will be to scurry around like drugged cockroaches in a bottle."

– Raphael Eitan, Chief of Staff of the Israeli Defense Forces, *New York Times*, April 14, 1983

"We shall reduce the Arab population to a community of woodcutters and waiters."

– Yitzhak Rabin quoted by Uri Lubrani, Prime Minister Ben-Gurion's special adviser on Arab Affairs, 1960, from *The Arabs in Israel* by Sabri Jiryas

4. South African *Sunday Times*, February 24, 2002.

# Did Portugal's Greatest Novelist Predict the 'Holocaust'?

## a selection from *Cartas de Inglaterra* (1882) by Eça de Queiroz

*translated and with notes by Carlos W. Porter*

IN ENGLAND, as in Germany, the Jews abound, influencing opinion through the newspapers which they own (among others, the *Daily Telegraph*, one of the most important papers in the kingdom), dominating trade through their banking houses and at times even governing the State. Here, certainly, we are far from unleashing a national hatred, a social persecution of the Jews, but there are sufficient symptoms that the heavy involvement of the Jews, of an Israelite state within the Christian state, is beginning to exhaust English patience.

In tolerant, wise Germany, after Hegel, Kant, and Schopenhauer, we are going to see a real persecution of the Jews, a good one, just like the old days, in which they threw the rabbi's books and the rabbi himself into the very same bonfire, exterminating doctrine and indoctrinator on the same pile of faggots.

But what is the origin of this hatred of the Jew? The reason for the increasing anti-Semitic fury is simply the growing prosperity of the Jewish colony, a relatively small colony, made up of barely 400,000 Jews, but which, through its activity, its pertinacity, its discipline, is competing triumphantly against the German bourgeoisie.

High finance and small business are also in Jewish hands. It is the Jew who lends to states and princes. It is he to whom the small proprietor mortgages his lands. In the liberal professions, the Jew absorbs everything. He is the lawyer with the most cases, the doctor with the most patients. If there are two shopkeepers on the same street, a German and a Jew, the son of Germany is bankrupt after a year, and the son of Israel has a carriage! This

Eça de Queiroz

became even more pronounced after the war [the Franco-Prussian War of 1870-71]. The good German could not tolerate the spectacle of the Jew getting fat, enriching himself, glittering brilliantly, while he, loaded down with military glory, must emigrate to America in search of bread.

But if the wealth of the Jew irritates him, the ostentation with which the Jew uses his wealth drives him insane with fury. On this point, I must say that the Germans are right. The ancient legend of the Jew, shrunken, emaciated, crook-backed, slinking along the wall as closely as possible, casting stealthy distrustful glances from between half-closed eyelids, belongs to the past. The Jew today is fat. He carries his head high, has an ostentatious paunch, and fills the street. It is necessary to see them in London, in Berlin or in Vienna. In the smallest of things — entering a café or occupying a seat in the theatre — they have an arrogant, ostentatiously wealthy air which scandalizes. The spectacular pomp of parvenu Solomons offends contemporary taste, which is sober. They always talk in loud voices, as if they were in a conquered country. In a restaurant in London or Berlin, there is nothing more intolerable than the Semitic cawing. They cover themselves with jewels, the harnesses of their carriages are pure gold, they love gross luxury. All this is irritating.

But worse yet, in Germany, is the skillful plan with which they fortify their prosperity and guarantee their luxury, so skillfully that it smells of conspiracy. In Germany, the Jew, slowly and surreptitiously, has taken over two great social forces, the Stock Exchange and the press. Almost all the great banking houses are possessed by the Semite. This is how he makes himself invulnerable to attack. So, that not only does he expel the Germans from the liberal professions, humiliating him with his glittering opulence and dragging him about, dependent upon his capital; but, the supreme injury, through the voice of his newspapers, the Jew orders the German about, telling him what he must do, how he must be governed, and whom he must go to war against!

All this would be tolerable if the Jew merged with the indigenous race. But no. The Jewish world conserves itself in isolation, compact, inaccessible and impenetrable. The formidable walls of Solomon's Temple, which were torn down, continue to form a barrier of obstacles around him. In Berlin, there is a real Jerusalem, which is invulnerable. There they take refuge with their God, their books, their clothing, their Sabbath, their language, their

pride, their coldness, enjoying the gold and despising the Christians. They invade German society. There they wish to glitter and to dominate, but they do not allow the German to gain even a toehold in Jewish society. Among themselves, they help each other like kings, giving each other millions, but they begrudge the starving German even a crust of bread. They pride themselves, like insolent coquettes, in setting themselves apart from the rest of the nation in everything, from their way of thinking to their manner of dress. Naturally, such an accentuated exclusiveness is interpreted as hostility and repaid with hatred.

But all of this is the fight for existence. The Jew is the strongest, the Jew triumphs. The duty of the German should be to use his muscles, to sharpen his intellect, to make an effort, to push himself forward and be the strongest in turn. But he doesn't. Instead, miserably, like a coward, he turns to the government, presenting petitions on great rolls of paper, so that the Jew may be deprived of his civil rights, because the Jew is rich and the Jew is strong.

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From Eça de Queiroz, in *Cartas de Inglaterra*, a collection of essays published from 1877 to 1882. Eça de Queiroz (pronounced Essa de Kay-ROSH) is generally considered the greatest novelist in the Portuguese language, and served as Portuguese consul to Newcastle, England, until his death in 1900. The book *Cartas de Inglaterra* apparently became unavailable for a period after the 1974 Revolution even though the Caetano government permitted the sale of Communist books until the very end. His books have been translated into English and German under various titles, such as *The Maias*, *The Sin of Father Amaro*, *The City and the Mountains*, *The Illustrious House of Ramires*, *Cousin Basilio*, etc. He was also the author of a well-known short story, *The Deceased*, and a very inferior fantasy, *The Mandarin*. Queiroz also predicted "desperate revolt" in Ireland with about 40 pages of detail. — C. W. P.

**Whitaker** continued from page 8

erlands, to bring in non-Japanese immigrants, but any criticism of non-White immigration in the Netherlands is Evil.

So this ad, where only the American flag is draped around a colored guy and a White girl, takes up where the old "I Mellican" ad left off. Both are products of the Ad Council.

## Why Israel Moved Right

WHEN THE FIRST Israeli Parliament met shortly after World War II, "the Right" was still identified with Hitler and Mussolini. This led to an immediate practical problem. No one in the new Israeli Parliament would sit on the political right.

Today the Likud Party rules Israel and it is a party of the right. If you think about it a minute, you will understand why that is the case, and why it is important to see the reason for this.

Meanwhile, Jews in New York are still solidly leftist, as are most Jews everywhere else. So what's so special about Jews in Israel?

Jews in Israel are the first Jews in over two thousand years who are the ruling majority. All that time, Jewish politics has been based on hate. Jews have been hated and, contrary to the Politically Correct orthodoxy, they have hated in return.

But in Israel, Jews must not just hate, they must govern. They cannot afford to dedicate themselves to hating the ruling majority in Israel because they *are* the ruling majority in Israel.

What Israelis do in New York is aimed at punishing the White Gentile majority. They go for integration and busing. They take the side of criminals in solidarity against the law-abiding majority. They demand open borders so that they can be on the side of outsiders against the ruling White Gentile majority.

Every political stance backed by the Jewish voting bloc outside Israel is aimed at hurting the ruling majority in that country. The last thing that bloc votes for is something that *works*.

That's the way Israel started, too. But they discovered that leftism is national suicide.

National suicide may be fine for everybody else, but not for the Jewish homeland.

## These 186 Words Must Be Outlawed!

I SEE A LINE of champion runners from Sweden, Germany, the Netherlands, and so forth. I am not surprised to see they are all Black. I predict that the winners of almost any marathons will be Blacks.

If they were half-White, these runners would lose.

The fastest short-distance runners come from one side of Africa, the fastest long-distance runners from the other. So far, nobody has any trouble with the obvious fact I have just pointed out.

Now I look for the countries that lead *useful* technical development. Not pyramids or human sacrifice cults or huge and impressive accumulations of slaves; I mean *useful*.

I also mean the countries 1) which lead the way and 2) to whose lands all other peoples want to immigrate. Orientals can copy from them, but Orientals stagnate. Just as all the runners are Black, all these countries are White.

You have to believe that any race not only can do what Whites do, but that they *will* do what Whites do. You have to believe that half-Black "Whites" could and *would* do exactly what Whites do. Do you BELIEVE?

## Hitler Wrote the Constitution!

THOSE WHO SAY that America is a "melting pot" and "a nation of immigrants" have a very special idea of what American Patriotism is. An Op-ed writer recently explained this idea of "patriotism" perfectly. He said:

"My blood is patriotic, not for a place or a people (that's nationalism),

continued on page 30

ADOLF HITLER: Were the ethnic policies of National Socialist Germany a prototype for aggression and genocide? Or did they constitute a way to prevent conflict and genocide, from which we can learn even today?

# The German Transfer Agreements of 1939:

## *A Peaceful Approach to the Problem of Ethnic Mixing*

*by James Allen Knechtmann*

IN AN ERA when the term "ethnic cleansing" conjures images of the worst kinds of atrocities, it is instructive nonetheless to examine the efforts of the German National Socialist government to seek a peaceful rationalization of national borders and ethnic boundaries to reduce or even eliminate potential sources of conflict between Germany and its neighbors. Despite the propaganda caricature created by the Jews and distributed by the Allies during the Second World War of German policy as one of bloodthirsty conquest and annihilation of other European peoples, it is an undeniable fact that during the 1930s and throughout the war the Germans strove to reach diplomatic understandings with their neighbors regarding the rights of minorities. From many of these understandings stemmed more concrete plans of action to bring national borders into alignment with ethnic boundaries, or vice versa. These rationalizations, where executed, are known as the transfer agreements, and they are a largely forgotten part of the historical record. Nevertheless, they bear witness not merely to the idea of peaceful "ethnic cleansing," but to its practical accomplishment as well.

To place the transfer agreements in proper historical perspective, it is essential to understand the desire of the National Socialist government to bring those Germans strewn throughout the territories of other states into the territory of the Greater German Reich. This desire was the logical culmination of a movement which had its origins in the French occupation of German lands during the wars of the French revolution and Napoleon Bonaparte. After decades of nationalist struggle against dynastic conservatism and regional particularism, the creation of a genuinely German nation-state had achieved only partial success in 1871. The refusal of the Austrian Habsburg dynasty to relinquish its Hungarian and Slavic territories, in spite of the in-

creasingly obvious portents of ethnic discontent which appeared after the Austrian defeat in 1866, prevented the establishment of a Greater Germany. Furthermore, the ethnic mixing of Germans and Poles in the East complicated the fostering of a sense of German nationalism in West Prussia, Posen, and Silesia. Various attempts undertaken during the era of the Second Empire to Germanize the Poles achieved only a limited success. Of course, the upheavals of the First World War created new complications as lands of the Russian Empire came under German control and slumbering national sentiments were awakened anew, as was attested in a signal fashion by the emergence of a Polish state. But it was the catalyst of the Bolshevik Revolution which set the ethnic stew of Eastern Europe boiling, and provided the motivating experience behind the National Socialist policy.

The two most remarkable aspects of the transfer agreements are the rapidity with which they were negotiated and the timing of the negotiations. It is remarkable that agreements dealing with such a difficult issue, the large-scale removal of an ethnic group from one nation to another, could be negotiated in only a few weeks or even a few days. This fact demonstrates the professional ability of German diplomats in securing meaningful and permanent solutions to difficult problems.

Likewise, the timing of the treaties is no less astonishing, especially when viewed from the perspective of historical hindsight. What would become known as the Second World War had just begun, and, according to the conventional, propagandized historical version of the war, the National Socialists were embarking on world conquest. Yet, with the transfer agreements, one can discern quite clearly a force running contrarily to the official account: Germandom was consolidating itself, rationalizing its ethnic frontiers, undoing the most irrational results of the *Drang nach Osten* of the Middle Ages. It is hardly an exaggeration to say that the overall effect of the transfer agreements is such that a truly objective historical observer must question the factual basis of the official account of National Socialist Germany as an aggressor nation which deliberately ignited the worst disaster ever to have befallen the European races. This premise is the basis of the historical inquiry at hand.

The basic nature of the problems facing the National Socialists was acknowledged on November 26th, 1937, by the Minister of the Interior, Dr. Wilhelm Frick, in a speech to 25,000 Upper Silesians in the city of Gleiwitz, where he expounded the principle of the unification of all ethnic Germans within the borders of the *Reich*. "We are aware of the difficulties which stand in the way of its realization, because the ethnic boundaries as they exist today came into being centuries ago. There are splinters of ethnicity, and there are jumbled situations where it is difficult to make out the boundary." And while the German government had sought since 1933 to revise through traditional avenues of diplomacy the notoriously unjust Versailles settlement and its ethnic simplifications, the successful conclusion of the Polish Campaign opened new possibilities for the carrying out of the plan to bring home ethnic Germans from the East. On October 8th, 1939, two days after Adolf Hitler's keynote *Reichstag* speech, the *Reichsführer-SS* Heinrich Himmler received the task of consolidating Germandom through the auspices of the newly established *SS-Rasse-und-Siedlungs-Hauptamt* (SS Race and Settlement Main Office). Around the same time, the German Foreign Ministry initiated negotiations with three states to arrange the transfer of ethnic German minorities in Eastern Europe to the German *Reich*, specifically, Estonia, Latvia, and the Soviet Union.

The specific conceptual origin of the German transfer agreements lies in the agreement between Greece and Turkey signed on January 30th, 1923, which compelled the repatriation of Muslims living in Greece to Turkey and Anatolian Greeks to Greece. The Turkish nationalists under Mustafa Kemal, having just recently broken Greek military power in Anatolia, were able to take advantage of the Italian and French withdrawal from the region to secure a more or less permanent settlement to the Greco-Turkish conflict, as it existed at the time. By removing the Anatolian Greeks and reclaiming Muslims living in Greece, the Turkish nationalists eliminated a considerable source of friction between the two nations. Tellingly, it has been in the areas of mixed settlement not controlled by Greece and Turkey at the time, and thus unaffected by the transfer agreement, most notably Cyprus, that more recent conflicts between the two countries have arisen. Quite obviously, the 1923 arrangement is a shining example of nationalistic pacification of tensions through a rational stabilization of ethnic and political boundaries, quite disparate from the accepted view of the influence of nationalism as an antagonizing, rather than conciliating, force. In any case, the success in eliminating ethnic tensions in the Aegean achieved by the Greco-Turkish agreement inspired the German National Socialists to strive for similar arrangements in their ethnic sphere.

The specific issue which caused the German government to negotiate in October and November 1939 its lightning fast treaties with Estonia, Latvia and the Soviet Union was the effort of the British to destabilize Eastern Europe. Appealing to various nations in the region, the British presented a picture of German intentions, which portrayed an insatiable appetite for territorial aggrandizement, especially where the presence of German minorities could allegedly be exploited as a

"The most important transferees are the children."

pretext for aggressive action. The Baltic Republics accepted the British version of German intentions wholeheartedly and concluded treaties of alliance with London. The German response was to offer immediately to remove the alleged source of German grievance against those countries still affected. (As mentioned above, Lithuania had already settled its territorial and ethnic issues with Germany earlier in 1939.) The offer was accepted by all to whom it was extended.

It was unfortunate for the Baltic Republics that they succumbed to British pressure, because it placed them beyond the ability of Germany to intervene with the Soviets on their behalf after Stalin ordered their occupation. As Adolf Hitler pointed out in his speech to the *Reichstag* on December 11th, 1941, a treaty with the British was useless for the Baltic States, first and foremost, because the British, according to Hitler, never gave anyone anything in an alliance, rather only demanded, and because the geographical situation of London vis-a-vis the Baltic ruled out timely and effective assistance in any case.

Understanding the nature of the Judeo-Bolshevik threat, which would soon engulf the Baltic states, the National Socialists moved to protect ethnic Germans residing in the areas of Poland which were occupied by the Red Army. Using the recently concluded treaty of alliance negotiated by Ribbentropp and Molotov, the Germans were able to persuade the Soviets to agree to an exchange of populations, which would allow the ethnic Germans in eastern Poland to escape the imminent Jewish purges. By making the transfers voluntary in nature, the Germans were able to avoid having to compel Slavic groups in Western Poland to move to the Soviet zone. It is unknown how many actually availed themselves of the option, but it is certain that few accepted Stalin's invitation. Also, it should be noted that Polish Jews in the German Zone were likewise accorded the option of emigrating to the Soviet Zone. Given the distorted image presented by Hollywood Jews in numerous motion pictures, this little known fact takes on an importance far beyond what it ought to have had.

## The German-Estonian Transfer Agreement

The decision on the part of the Estonian Germans, the descendants of colonists who had arrived in the wake of the conquests of the Teutonic Knights, to leave a land which had been their home for some 700 years was not an easy one. On the one hand, these proud people had maintained their ethnic, cultural and spiritual existence in the face of heavy odds from the surrounding population and from the pressures of the Russian tsars, who had frequently attempted to force them to accept Russian culture and the Russian language. On the other hand, the

nature of their settlement, being dependent on sea communications with Germany for any influx of new settlers, caused the knights who pioneered the settlements to establish themselves as the landed lords in the country, dependent upon the Estonians for providing the members of the farm laboring class. Accordingly, the tenacity of the Germans' struggle for existence had bonded them to the land. Generation after generation had sworn to their fathers, "This land stays German!" in a chain of rootedness stretching back into the mists of time. Having weathered many terrible events of history, the Estonian Germans would have to face a truly horrifying fate to compel them to leave the land which they had worked so hard to transform into the likeness of the Germany they had left behind in the Middle Ages.

Only twenty years before they had to make the fateful decision to remain or to return to the *Reich*, they had been presented with a bitter harbinger of the future during the bloody fighting of the Russian Civil War. The ravages of the Red Army and the depredations of the Jewish Cheka had scarred the Estonian Germans and left them impoverished. The proximity of Estonia to Petrograd had ensured that the Bolsheviks would not abandon the area without a fight, and it was only thanks to the intervention of the Iron Division under Rüdiger Graf von der Goltz, the liberator of Finland, and other German troops that the White Russian and Baltic forces were able to drive the Red Army from the region. From 1921 through the 1930s the Estonian Germans were able to breathe somewhat more easily as the Soviet Union consumed its own energy in domestic affairs, giving the Baltic region a period in which it was able to assert itself in the face of its massive neighbor to the east. Nevertheless, the Estonians, struggling to define themselves as a nationality, began to put pressure on the Germans, who were incorporated as a "minority" into the new parliamentary system. The ethnic Germans saw their traditional political and cultural autonomy under attack. But it was the outbreak of war in 1939 which forced the Estonian Germans to make the decisive choice between homeland and Fatherland, as the Red specter was raised anew and the German government was forced to cede Estonia and Latvia to the Soviet Union's sphere of influence, and as all three of the Baltic states rashly concluded treaties of alliance with Great Britain. Knowing that the political and military situation of Estonia and Latvia was now hopeless, all the German government could do was to save the ethnic Germans before it was too late and the Jewish Chekists once again wrought unspeakable atrocities in the wake of an invasion by the Red Army.

Ethnic Germans applying for their ship's passes.

The *Schärhorn* arrives in Gotenhafen.

The German negotiator in Reval was the ambassador, Dr. Hans Frohwein, who was granted full plenipotentiary powers by the *Reich* government for the purpose of concluding a transfer agreement as swiftly as the circumstances would permit. Having been in Reval as the German ambassador for almost three and a half years already as of October 1939, Frohwein was a known personality with the Estonian government. This familiarity permitted Frohwein to make astonishingly rapid progress in his negotiations, even considering that the Estonian Germans were more rural in their socioeconomic make-up than their urbanized cousins in Latvia, who had a more complicated task in liquidating assets. Furthermore, Frohwein was animated by the same concern for his racial kinsmen which motivated his countrymen in Berlin, and he knew that the tensions exerted on the Baltic republics by Britain and the Soviet Union would soon make the Estonian Germans' position completely untenable.

The Estonian negotiator was Johannes Markus, who had been granted plenipotentiary powers by the republic's president, Konstantin Päts. Markus, who later was the president of the World Association of Estonians after the Bolsheviks had occupied the country and driven the government into exile, was likewise eager to conclude negotiations, because like so many in the Baltic governments, he believed that the presence of the ethnic Germans gave the *Reich* government an excuse to declare war on Estonia.

Therefore, he wished them to leave as soon as possible. The real tragedy in this attitude, though, is that by rushing to bid the Estonian Germans *bon voyage* at the earliest opportunity, Markus and Päts effectively eliminated their strongest guarantee against Bolshevik encroachments, because Stalin would never have antagonized his nominal German allies during the critical first year of the Soviet secret mobilization against Europe. It was this short-sightedness to which Adolf Hitler spoke in his speech to the *Reichstag* on December 11, 1941. In any case, the transfer agreement was signed on October 15, 1939, not even a week and a half after Hitler had first unveiled his plans for the ethnic consolidation of Germandom.

Organizational work for the implementation of the transfer began while the negotiations were still in progress. A myriad of details had to be worked out, and it is a tribute to German efficiency that the bureaucracy which was to handle the "out-processing" of the Estonian Germans was put in place as quickly as it was. Among a host of lesser details, the Estonian Germans first and foremost had to establish in conjunction with the Estonian authorities processing stations to complete required paperwork, implement a trust administration for the regulation of the transfer of property and wealth, coordinate the use of the port facilities at Reval and stockpile materials for packing and crating the property leaving Estonia.

From a grand administrative standpoint, the *Deutsche Umsiedlungs-Treuhand-Gesellschaft m.b.H.* (German Trust Administration Corporation) was the most important element of the arrangements established by the Estonian and Latvian governments on the one hand and the German ethnic groups in Estonia and Latvia, with the guidance and assistance of the *Reich* government, on the other. Administered by State Secretary Wilhelm Keppler, who had already gained considerable practical economic experience as the right-hand man of Hermann Göring in the administration of the Four-Year Plan, the trust was designed above all else to ensure that the removal of property and wealth from the Baltic states did not economically destabilize the Baltic economies.

For example, one of the most remarkable facets of the German-Estonian transfer agreement is the restriction placed on returning Baltic Germans regarding the amount of wealth which could be brought out of Estonia to the *Reich*. A limitation of Ekr. 50 in pocket cash applied to every individual; all other cash and all stock, bonds, and other interest-bearing papers had to be deposited in a special account at the German Embassy established for the use of the Trust Administration. Furthermore, the Estonian currency which Estonian Germans

Women of the German Red Cross care for newly-arrived children.

later deposited in the *Reichsbank* was to be returned to the Estonian central bank, the *Eesti Bank*. Stocks, bonds, and other securities had to be deposited in a strong room at the German Embassy for the purpose of establishing their worth. Furthermore, a cap of Ekr. 500 per person aged 15 or older was placed on the removal of jewelry made of precious metal and gemstones; children under 15 could bring none. Moreover, the removal of motorized vehicles was made contingent upon the approval of the Estonian Minister of Economics, although the owners had to be compensated if they did not receive permission to remove their vehicles. Thus, in Articles 2 and 3 of the Protocol the observant reader can clearly discern the experiences of both nations as victims of Jewish expropriations and currency manipulation in the years after the First World War. As a result of the economic misery they had suffered, the two nations had agreed that the transfer would not be allowed to become a means by which an enormous and economically destabilizing transfer of wealth to Germany (or to put it more bluntly, a looting of the country) could take place. This says much about German sensitivities in the area of "ethnic cleansing."

The out-processing proceeded rapidly per the provisions of Article 1 of the transfer agreement, with identifications being checked against the membership list of the *Kulturselbstverwaltung der deutschen völkischen Minderheit* (German Ethnic Minority Cultural Autonomy Administration), an organization established in 1925 under an Estonian law designed to recognize and protect the interests of ethnic minorities. A German not so registered could also establish his eligibility by applying for recognition with the Estonian Ministry of the Interior. An applicant for resettlement who had demonstrated his eligibility as a member of the German ethnic minority was then formally absolved of his Estonian military obligation and was issued a ship's pass to leave the country. After packing personal belongings and passing an inspection to ensure that the currency limitation was being observed, the resettler and his family, having been similarly vetted, could depart.

The out-processing and embarkation of the German resettlers commenced on October 16th, 1939, as soon as the Estonian president had ratified the treaty and had communicated this fact to Dr. Frohwein in Reval. The first group of 460 Estonian Germans departed Reval on October 18th aboard the steamer *Utlandshörn* and arrived in Danzig-Neufahrwasser on October 20th. Further transports took place in rapid succession, and had essentially reached an end only a month later, and the last transport from Reval arrived in Gotenhafen on December 18th, bringing the total number of Estonian Germans transferred to approximately 13,000. Three days later, the Estonian government revoked the charter of the German Ethnic Minority Cultural Autonomy Administration with an effective date on January 1st, 1940. With this action, the German ethnic group in Estonia ceased to exist.

As early as December 1939 the ethnic Germans arriving from Estonia, being predominantly landowners, began moving into the Warthegau and Danzig-West Prussia for the purpose of strengthening the demographic situation in the eastern provinces and restoring them to their former status as the "breadbasket of Germany." The influx of settlers experienced in managing estates was a highly desirable occurrence from the standpoint of the *Reich* government. As State Secretary Werner Willikens of the *Reich* Ministry of Nutrition explained in an essay entitled, "Das neue Land im Osten," and which was published in the *Völkischer Beobachter* on December 14th, 1939, "a new homeland and a new existence simply must be given in this region to the farming families among the ethnic Germans returning at the call of the *Führer*" as an integral part of the renewal of agriculture in the Warthegau along National Socialist principles. The story of the Estonian Germans in their new homes must be told in another place, but the tragedy which overtook them in 1945 and 1946 cannot tarnish their accomplishments and dedication to their new homes and farmsteads.

## The German-Latvian Agreement

The German ethnic group in Latvia had a history and existence comparable to that of their neighbors in Estonia, although the majority of the Latvian Germans were town dwellers, instead of farmers. Likewise, the Bolshevik occupation of Latvia during the Russian Civil War had had a pronounced impact on the Latvian Germans' economic and social welfare. Furthermore, the fact that Latvia, as was also the case for Estonia, fell within the Soviet sphere of influence which emerged as a result of the Ribbentropp-Molotov agreement meant that it was only a matter of time before the Jewish commissars and Chekists once again perpetrated their bloody work on the Latvians.

The social and economic situation of the Latvian Germans was rather different than their cousins in Estonia. First and foremost, the German ethnic group in Latvia was comprised overwhelmingly of town and city dwellers, most of whom lived in Riga. The organization of the German ethnic group accordingly was characterized by the threat of social atomization as the traditional social structure based on guilds and trade associations broke down under the impact of Tsarist russification attempts, the 1905 Revolution, the World War, Bolshevik expropriations and murders, and the demands of the Latvians for assimilation into the republican mold established after the Bolsheviks had been driven out.

As in Estonia, the bitter pill of alienation was sugar-coated by the Latvian government in the form of a law

designed to recognize and protect the Germans' ethnic status as an officially recognized minority. The organization arising from this legal status was the *Verein Deutsche Volksgemeinschaft in Lettland* (German Ethnic Community in Latvia) and it was supplemented by a few remnants of the old order, mainly church associations, and a cultural institute founded in Riga in 1921 called the *Herder-Institut*. As in Estonia, these measures were stop-gaps at best, and actually were even less effective in urban Riga than in rural Estonia, because in Riga there was the added social danger of city life and all its attendant evils. As a result, the German ethnic community in Latvia, while still possessing a considerable amount of property, industrial enterprises and commercial investments, was faced with the danger of being absorbed into the Latvian population and assimilated.

During the 1920s and 1930s, it ought to be pointed out, this process most directly threatened agricultural workers, small artisans, and what existed in the way of an industrial proletariat. Yet, the other classes maintained themselves only by isolating themselves from each other and from the surrounding Baltic population. Therefore, the resettlement to the *Reich* undoubtedly saved these ethnic Germans from a fate of assimilation and cultural destruction, and contemporary observers in Germany itself noted that this salvation was the reason so many ethnic Germans took advantage of the transfer agreements.

Another facet in which the Latvian resettlement differed from the Estonian lay in the fact that in Riga there resided a community of German nationals who had citizenship in the *Reich*. Therefore, while the negotiations over the disposition of Latvian German property and citizenship procedures, which were rather more complicated than the negotiations in Estonia, proceeded apace, the German government could take immediate action by evacuating the German nationals. The first transport took place on October 15, over two weeks before the transfer agreement with the Latvian government was signed.

The negotiators of the transfer agreement were, on the German side, Ulrich von Kotze, the special envoy and minister plenipotentiary of the German government in Riga, and, on the Latvian side, by Hermanis Apsits, the Latvian Minister of Justice. Kotze, unlike Dr. Frohwein in Reval, had been on station for less than a year, and this may have contributed to the slowness with which the agreement was negotiated. However, he was also assisted by the leader of the German ethnic group in Latvia, *SS-Standartenführer* Dr. Erhard Kroeger, who was in a good position to advise the negotiators regarding the details of the bureaucratic arrangements.

The specific details of the liquidation of property and the termination of the requirements of Latvian citizenship did not differ appreciably except in scale from the Estonian arrangements. However, the complexity of German economic disengagement from Latvia required the establishment of the German Trust Administration Corporation mentioned previously. With this step, the German *Reichsbank* was brought into the administration of the trust, permitting a smooth transfer of assets and the unencumbered return of Latvian money from Germany to Riga. To ensure that the immediate withdrawal of money was not excessive and thus a threat to the Latvian economy, a cap of 50 Lat in cash was placed on each resettler leaving Riga, and limitations were likewise placed on the withdrawal of jewelry and precious metals. Stocks, bonds and other interest bearing papers could not be removed from the country, and there was a general prohibition against removing industrial capital goods and vehicles, although there were exceptions. The care of all of this property was assumed by the Latvian government.

With the concerns of the Latvian government assuaged, the out-processing of the Latvian Germans could proceed. Unlike the provisions of the Estonian agreement, which determined eligibility for resettlement on the basis of membership in the official ethnic minority organization, Latvian Germans had to satisfy the German embassy of their eligibility. Once this recognition had been granted, a resettler could then settle his accounts with the Latvian government and depart.

On October 30th, 1939, Dr. Erhard Kroeger issued the following appeal, which was published in the *Rigasche Rundschau*:

German racial comrades!

The treaty between the government of Latvia and the German *Reich* government regarding the resettlement of the German ethnic group in Latvia is signed. The time of preparation and waiting is thus over. We now embark upon the completion of the task given us by History: the recalling of the last German racial comrade to the great fatherland of all Germans.

We do not take leave of this soil with light hearts. But we do not look back, rather ahead. We are under the command of our nation.

Whoever separates himself in these days from his ethnic group in order to remain in this land divorces himself for all time from the German nation. He must know that, because his decision applies to his children and their children. And it cannot be undone.

The transport to the Greater German *Reich* will begin in a few days. Until then everyone is to remain in place, to make himself ready and to await the order for transport in absolute discipline. The order will reach him via the newspaper and through his neighborhood leaders.

Racial comrades!

We all are experiencing the greatness of this hour.

It is an hour of action and not of words. The *Führer* has called us. We follow.

The first arrival of ethnic Germans from Latvia occurred, as mentioned previously, on the evening of October

15th, 1939, as 350 German nationals debarked from the steamer *Schärhorn* in Gotenhafen in the presence of formations of the N.S.D.A.P., which were on hand to greet them and to escort them into temporary quarters. Over the next two months, with German transports making 73 port calls in Riga, approximately 50,000 ethnic Germans departed Latvia, the transports ending with the departure of the KdF liner *Sierra Cordoba* from Riga on December 15th and its arrival in Gotenhafen on the 17th. Just before its departure, an incendiary device, apparently planted by the British secret service, was discovered by the crew. Such were the lengths to which the enemies of Germany were determined to carry their hostility.

## The German-Soviet Transfer Agreement

On December 6th, 1939 the head of the Western Section of the Soviet Foreign Commissariat, Maxim Litvinov, arrived in Krakow for a discussion with the German authorities in the Government-General regarding the implementation of a secret protocol concluded between the Soviet Union and Germany on November 3rd, 1939. His arrival was the signal for the official announcement of the treaty to the populations of both occupied zones in Poland, and accordingly the Governor-General, Dr. Hans Frank, issued the same day the following proclamation in the *Warschauer Zeitung*:

The *Reich* Government and the Government of the Union of Soviet Socialist Republics have concluded in the spirit of friendship a treaty which gives to the ethnic Germans who live in the Soviet zone of the former Polish state the possibility of immigrating to Germany, and reciprocally secures for the Ukrainians, White Russians, Russians and Ruthenians on this side of the German demarcation line the right to reunite themselves with their tribesmen [*Stammesgenossen*] in the Soviet Union. This treaty is in accordance with the grand idea of our *Führer* to give the Germans, who previously lived scattered throughout the world, once again a common homeland, and is also in accordance with the desire of the leader [*Lenker*] of the Soviet Union to pave the way for the Slavic minorities previously subjugated by Poland to be able to be reunited with their blood relatives. These intentions are now to be realized. All of my authorities and service positions are instructed to ease the activity of the Soviet resettlement plenipotentiaries in every way and to guarantee the necessary assistance to those who declare their adherence to one of the above-named Slavic ethnic groups and who desire to immigrate to the Soviet Union. I harbor the firm hope that the action undertaken by the powers concerned will contribute to the elimination once and for all of a trouble spot created by Polish oppression, will create clear and healthy relations, and will bring Eastern Europe into a happy future.

The fate of the Volga and Crimea Germans at the hands of the Bolsheviks during the 1930s had caused the National Socialists considerable anguish. The horrific effect of collectivization on these ethnic German communities was known to the National Socialists, who were powerless to intervene or even to intercede on the behalf of their racial kinsmen. The movement of the Bolsheviks into Poland as a result of the Molotov-Ribbentropp treaty brought still more ethnic Germans into the power of Bolshevism. This time, however, the Germans were in a position to intercede for the purpose of rescuing ethnic Germans from the fate awaiting

Polish-German mother and child.

Looking much like the Conestogas of America's Old West, the wagons of German families await the long trek to their ancient homeland.

"Welcome to Greater Germany!"

the Poles and Baltic peoples. For their part, the Bolsheviks were willing to agree to the transfer of the Germans in exchange for non-Polish Slavs living in the German occupied zone, if for no other reason than that they desired a complacent Germany while their secret mobilization in preparation for a surprise invasion of Europe, projected for 1941, unfolded.

Accordingly, the transfer agreement facilitating this population exchange was arranged on November 3rd, 1939, by *SS-Standartenführer* Horst Hoffmeyer and Maxim Litvinov. The details of the agreement were considered to be top secret, because it was negotiated concurrently with other issues between the two states. Accordingly, only an official announcement of its existence was published in the *Völkischer Beobachter* on November 4th. Unlike the transfer agreements with Latvia and Estonia, however, the population exchange in Poland did not take place with lightning speed. Instead, both sides were very careful in setting up arrangements for the visitations of envoys from the other side in order to prevent unintended spying from taking place.

The Germans, being very weak militarily after the transfer of most of the army's manpower to the Western Front, obviously did not want to permit the Soviets to draw conclusions about what might be possible in the way of a surprise invasion. And the Soviets, planning such an effort, did not want the Germans to observe their deployments and draw conclusions. In addition to all of this, communications were so poor in Poland in that era that news of the transfer agreement had to be disseminated by word of mouth in each town with a German population and in every German village. Therefore, a delay of over six weeks occurred before the transfers, which were almost exclusively German, actually began.

The transport of ethnic Germans from the Soviet zone into German-controlled territory began on the winter solstice of 1939 with the evacuation of those incapable of marching on 93 special trains. Simultaneously, those fit for marching moved out in 11 truck columns and 71 enormous wagon trains, comprising in all some 15,000 vehicles and 25,000 horses. Despite the bitter cold of winter, the German officials, working closely with Soviet authorities, saw to the resettlers' welfare and ensured that all difficulties were overcome. Large wagon trains continued to come for over a month, and the *Reichsführer-SS* Heinrich Himmler, as the *Reichskommissar* for the Consolidation of the German Nation, was present in Deutsch-Przemysl on January 26th, 1940, to greet the resettlers in

the name of the *Führer*. A week later, the last-formed transport crossed the demarcation line, and afterwards only stragglers continued to cross until the termination of the resettlement operation on March 1st.

In total, some 129,000 ethnic Germans were resettled in the *Reich* as a result of the German-Soviet transfer agreement of November 3rd, 1939. Of this number, 55,000 arrived from 726 localities in Galicia, 66,000 from 773 localities in Wolhynia, and 8,000 from 224 localities in the Narev region. The resettlers, after crossing the demarcation line, were moved into the Warthegau and housed in 47 reception camps established for the purpose. There they were re-united with their goods and farm animals and transported either immediately to their new homes (if in the Warthegau or East Prussia) or to other reception camps in the interior of the *Reich*, whence they moved into their new homes nearby.

## Conclusion

*Reichsleiter* Alfred Rosenberg, himself a Baltic German with his own experiences of the difficulties facing his countrymen, described the return to the *Reich* of the Baltic Germans in an article published in the *Völkischer Beobachter* on October 19th, 1939:

> In all of them grief and sorrow reigned as they left the last soil of their fathers, turned over their houses to others, as the towers of Reval and Riga sank beyond the horizon. And yet: a great inner pressure has been taken from them. It has been their destiny to live under the domination of foreign rule. In order to retain their homeland, they had, without the protection of the *Reich*, to be citizens of a state alien to them. They have had the almost insuperable task of maintaining the leading role in their birthright in the midst of a mighty domination by the tsars and on top of that exercising a strong cohesive force in the face of the other peoples of their region. When they look back on it, they may say with pride that they do not come with empty hands. . . . The Balts are losing a homeland, but gaining their Fatherland.

When one considers the fate of the Baltic republics at the hands of Bolshevik Jews in the service of the NKVD less than one year after the transfer agreements took effect, it is difficult not to admire the vision and wisdom of Adolf Hitler in saving these Germans from the ethnic massacres and deportations which were the fate of the Crimea and Volga Germans, to name just two groups which suffered at the hands of the Jews. In saving the Baltic Germans, the National Socialist government was able to postpone the inevitable war to the death against Bolshevism so that the time gained could be put to good use in eliminating the burdens of the Western Front.

In so far as Bolshevism was concerned, the National Socialists noted with growing concern the incessant expansion of the Soviet Union along its western frontiers and the increasingly ominous build-up of military forces. As the Soviets annexed new provinces, the Germans, in accordance with the National Socialist principle of unifying Germandom within the borders of the *Reich* to eliminate the potential for conflict, concluded three additional transfer agreements with the Soviets. The first of these was signed on September 5th, 1940, and was concerned with ethnic Germans in Bessarabia and northern Bukovina. The second and third agreements, negotiated by the German ambassador, Friedrich Werner Graf von der Schulenburg, as part of a more comprehensive treaty dealing with the German-Soviet border and trade relations, were both concluded on January 10th, 1941, and provided for the resettlement of the ethnic Germans in Lithuania and the residual German populations in Latvia and Estonia which had not been evacuated in 1939. Unlike the transfer which took place in the winter of 1939/40 in a general atmosphere of cooperation and friendliness, though, the three follow-up transfers occurred under far more ominous circumstances, with the German re-settlers being told by the Soviet authorities that they were undertaking a useless endeavor and that the Soviet Union would catch up with them very soon. The German government, understanding the likelihood of further Soviet expansion, therefore concluded a transfer agreement with Rumania on October 22nd, 1940, providing for the resettlement of ethnic Germans living in southern Bukovina and Dobrudscha.

These ethnic Germans from Eastern Europe brought to the *Reich* in the follow-up agreements were settled heavily in the four eastern provinces of the *Reich*, just as their predecessors in 1939 for the most part had been and for the same reasons.

In the final analysis, the German transfer agreements stand as mute testimony to the desire of the National Socialists to achieve ethnic stability and harmony in as equitable a manner as possible. The voluntary movements of tens of thousands of people into and out of the *Reich* were the result of a farsighted diplomacy designed to prevent further conflicts. It is unfortunate that they could not have been more wide-ranging in their scope and impact, but it is unlikely that they would have been sufficient to have prevented the vicious ethnic cleansing of 1945 to 1947 which caused the deaths of millions of Germans, including, it must be pointed out, the Baltic, Wolhynian, Narev and Galician Germans who had resettled in the Warthegau and Danzig-West Prussia along the Warta and Vistula Rivers.

The ultimate irony, of course, is that the nation which had sought to resolve these problems peacefully and without coercion was branded as an enemy of humanity by the powers which carried out a murderous rationalization of ethnic and political boundaries far beyond any justifiable claim, pushing the Polish-German border to the Oder. This Jewish spirit of spiteful hatred continues in the policies of the New World Order in the Balkans as we enter the Third Millennium.

**Whitaker** continued from page 19

but for a constitutional order that my nation represents."

So for the true advocate of a "nation of immigrants" and a "melting pot," any loyalty or feeling toward a particular land or people is evil because it is nationalism.

I think we have all been warned enough times about people accused of "nationalism." They are really nazis-who-want-to-kill-six-million-jews, and that is what the Op-ed writer is saying here.

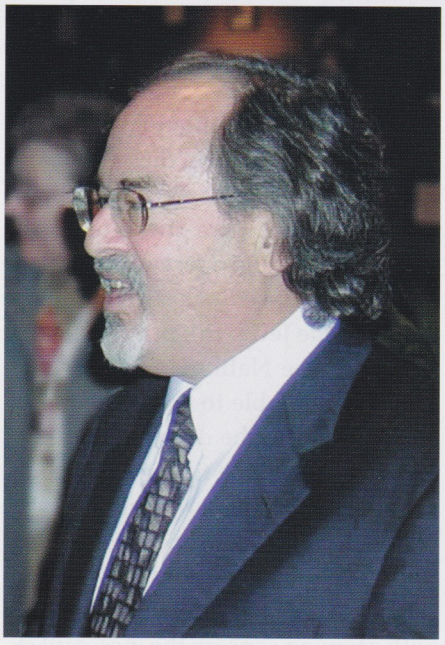
I have heard some version of "a-nazi-who-wants-to-kill-six-million-jews" stated at least ten thousand times in my lifetime, and you have heard it thousands of times even if you're much younger.

The Op-ed writer is not saying that people who express loyalty to their people or their country are *outright* nazis. Quite the opposite. This kind of nazism is more dangerous than the outright kind.

To "melting potters," American Patriotism means dedication to the proposition that all men are created equal. Treason is preferring the American people over another in any way or saying that Americans are in any way special. So you can tell someone has a treasonous, nazi attitude, not by his shouting "sieg heil!" but by his making statements about how loyal he is to Americans as a people.

In fact, I can show you the exact words this kind of "nazi" would use if he were writing an American Constitution. He would not start with "all men are created equal." Instead he would say that "We the people of the United States of America" were writing this Constitution. This Hitlerite would wind up saying that this Constitution was not written for All Mankind, but for "Ourselves and Our Posterity."

If you see any words like that, you know Hitler probably wrote them himself.



Jewish leftist-turned-"conservative" David Horowitz

*"Conservatives not only welcomed the rats aboard the conservative ship, they gave them the helm."*

## Neo Worship

NOTHING IS MORE NATURAL than that respectable conservatives would worship neoconservatives.

Respectable conservatives were thrilled that these neoconservatives who had been in the media and in the government as liberals were now willing to have lunch with them. Respectable conservatives went nuts when neoconservatives started to write for them.

Respectable conservatives could not believe that these Great Men[1] who had previously only associated with the media moguls among their fellow liberals now talked to *them*!

1. Nearly all of them Jews. – K. A. S.

As the hard-core liberal ship went down, conservatives not only welcomed the rats aboard the conservative ship, they gave them the helm.

As William Buckley keeps saying, "People talk about rats deserting the ship. Well, why shouldn't they?"

After all, some of those rats are his best friends.

David Horowitz, who screamed "a-nazi-who-wants-to-kill-six-million-jews" to prevent any opposition on racial issues on campus when he was a leftist, is now in charge of the conservative civil rights debate.

You see, says Horowitz, he did help crush all opposition to integration on campus by calling anyone who did not lie about race a-nazi-who-wanted-to-kill-six-million-jews. Now he demands to know why there is not free speech on racial issues on college campuses.

According to neoconservatives, shrieking down all serious discussion of race before January 1, 1970, was the act of an Idealist, but on January 1, 1970, for no reason, it got ugly.

## The Ragged Knee Award for 2002

CONSERVATIVES HAVE GIVEN their movement to the neos. They condemn anything that challenges liberal policies prior to January 1, 1970, especially those aimed at getting rid of White people.

So when David Horowitz holds up a photo of Martin Luther King to respectable conservatives, they fall on their stomachs so hard that their knees are actually the highest points on their bodies.

Respectable conservatives were always good at groveling to liberals, but I never realized how incredibly good they were at groveling until the neoconservatives started speaking to them.

So the Ragged Knee Award this year goes to the conservative worshippers of David Horowitz. They have earned it and they will earn it more as the days go by.

*"Things have changed in the past five years. The National Alliance is bigger and has a higher percentage of high-achievers in its ranks."*

**On the Offensive** continued from page 2

Just as it is essential for us to have in my weekly *American Dissident Voices* broadcasts a medium for commenting promptly on current events, it also is essential for us to have a medium for exploring fundamental ideas and issues and discussing historical, social, cultural, and political topics in greater depth and with greater precision than is feasible using the oral medium of radio. We need to understand not only what is happening today but also how we got into the present mess and where we want to end up after we get out of it. We need to be as certain about these things as we can be, and the printed word really is superior to the spoken word for this purpose.

While *American Dissident Voices* is aimed at an audience of people who at least care about what is happening to our world, NATIONAL VANGUARD aims for a readership that not only cares but also is willing to *think*. There are enough people willing to think now, I believe, to make the regular publication of NATIONAL VANGUARD a viable project. Certainly there are more such people today than there were five years ago.

Probably the greatest damage that has been done to our people by our enemies has been the systematic undermining of our morale, of our self-discipline and sense of responsibility, of our personal and intellectual toughness. For the past half century the media and the schools and the government have been softening up our people, making them intellectually lazy, less self-reliant, less responsible, more alienated. On the one hand there has been a campaign promoting individualism — the idea that each person is an island unto himself and has no responsibility to anyone but himself — and on the other hand there has been increasing pressure to conform, to surrender one's intellectual independence, to be Politically Correct, to accept the culturally, racially, and socially destructive message of television without question or dissent.

The schools, which in the past used to apply at least a little external discipline in order to help young people develop self-discipline, long ago realized how Politically Incorrect that was and gave up on it. It's not just that teachers no longer rap inattentive students across the knuckles with a ruler; today problem-solving and rules and exactness and standards are out too, or are on their way out. Those things, far too Western, too White, don't suit the needs of today's multicultural classrooms at all.

Even if American classrooms hadn't had to adapt themselves to the limitations of non-Whites, one could hardly expect the same sort of scholastic rigor we used to have before MTV took the place of homework. The consequences of the change in our schools can be seen most immediately in the nearly universal inability of today's high school graduates to use or to comprehend the English language at a level that was commonplace 50 years ago.

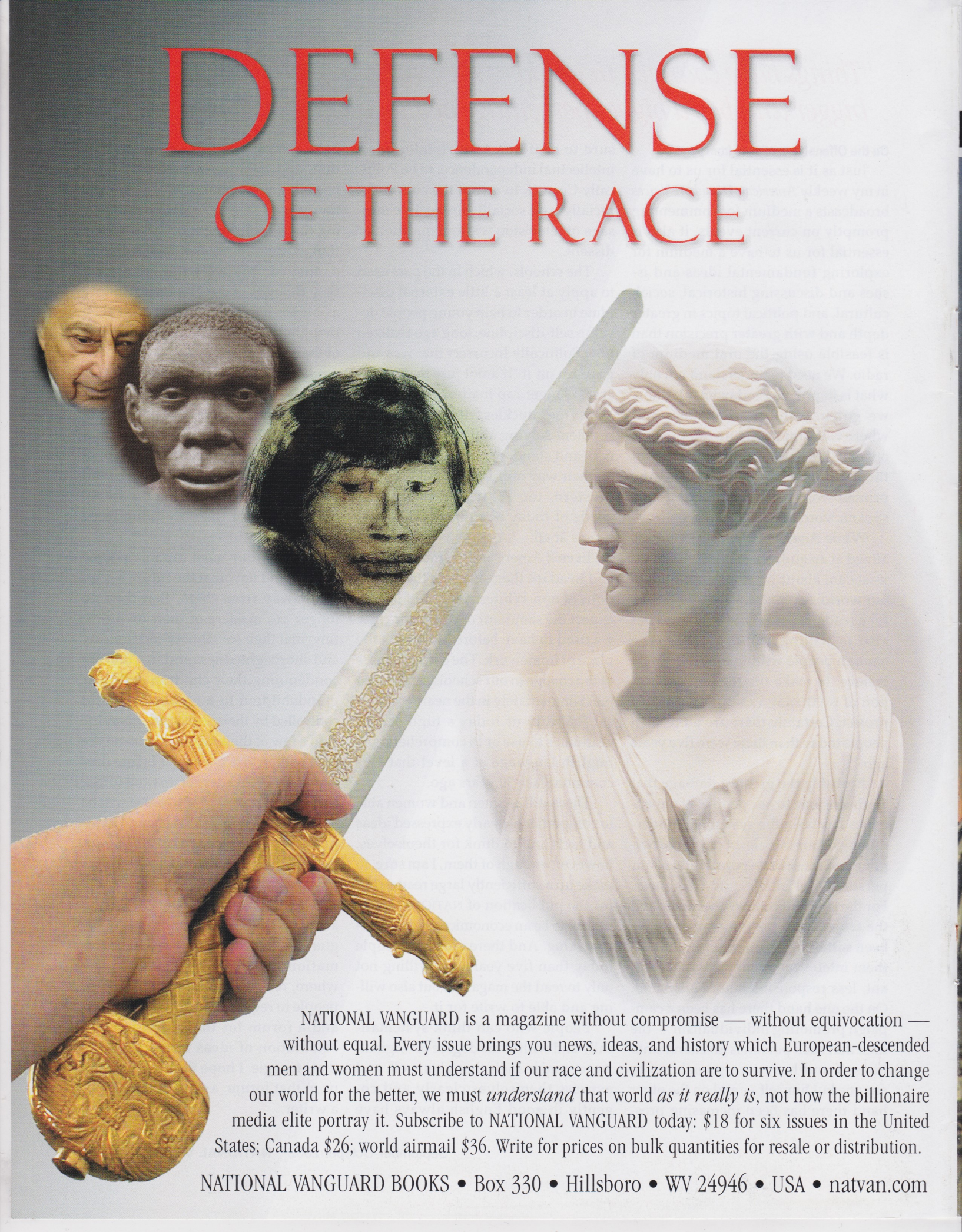
There still are men and women able to comprehend clearly expressed ideas and facts and to think for themselves, however: enough of them, I am sure, to make up a sufficiently large readership for the publication of NATIONAL VANGUARD to be an economically viable undertaking. And there are more people today than five years ago willing not only to read the magazine but also willing and able to write for it.

People who can think systematically and with some degree of originality, organize their thoughts well, and express themselves clearly and cogently in good English always have been a small minority of the population, and their abilities always have been in great demand. Five years ago they were living too well to risk angering the Establishment by having anything to do with the National Alliance, or they simply were not interested: they thought of the National Alliance as an irrelevant fringe group if they thought of it at all. Today at least a few of them — a growing few — have been persuaded by events that warnings from the fringe sometimes may be relevant after all. Others have come to understand that living well at the moment is not the only proper concern of prudent and responsible men and women, and that angering the Establishment is not the only thing to be feared.

More of our most capable people understand now that the future is slipping away from them, that they no longer are masters of their own destiny; that their selfishness and timidity and shortsightedness and inaction are condemning their children and their grandchildren to a nightmare world controlled by their implacable enemies. And a few of those who understand are now willing to act, whereas before they were not. The readers of this and future issues of NATIONAL VANGUARD will be able to benefit from this change in attitude. For example, most of the authors in this issue are new to the magazine.

Our aims for NATIONAL VANGUARD are what they have been from the beginning: to provide a source of information, not readily available elsewhere, relevant to the struggle of our people to regain control of our destiny; and a forum for the exposition and elaboration of ideas fundamental to that struggle. I hope that you will join us in that forum, as either a reader or a writer.

# DEFENSE OF THE RACE



NATIONAL VANGUARD is a magazine without compromise — without equivocation — without equal. Every issue brings you news, ideas, and history which European-descended men and women must understand if our race and civilization are to survive. In order to change our world for the better, we must *understand* that world *as it really is*, not how the billionaire media elite portray it. Subscribe to NATIONAL VANGUARD today: $18 for six issues in the United States; Canada $26; world airmail $36. Write for prices on bulk quantities for resale or distribution.

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